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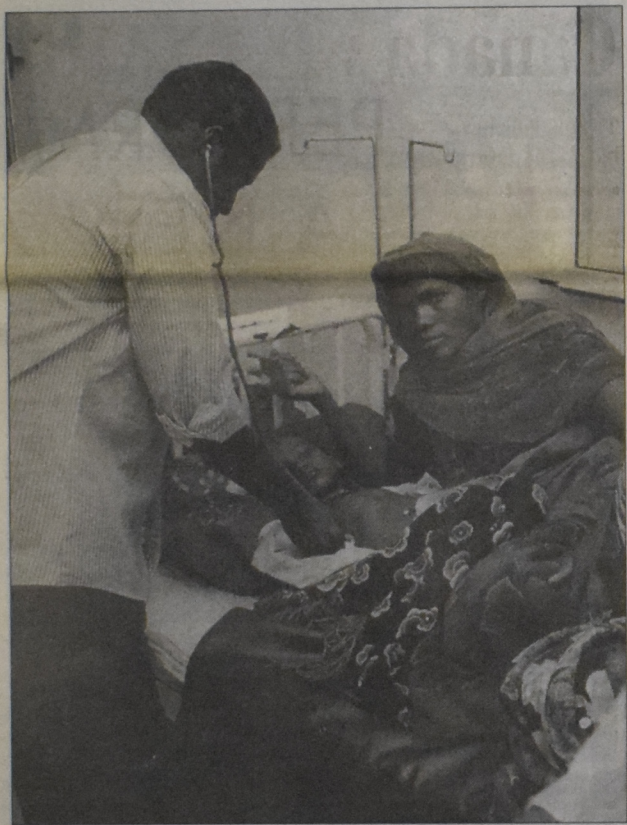
Bus is drop-in centre for homeless youth..... p. 10

Liberation 1945 and the incompetent farmhand .. p. 12



56th year of publication

Talisman: pumping oil, social responsibility and blood in the Sudan



CANADIAN CORPORATE NEWS

A doctor examines a Sudanese child at a medical clinic supplied by Calgary-based Talisman Energy.

human rights and religious liberty. Government forces have been burning and raiding southern villages, according to Freedom House, "enslaving and raping thousands of women and children, kidnapping and forcibly converting Christian boys."

The civil war in Sudan has been going on for 18 years, with the Christians and animists in the south at a definite disadvantage over against the Muslims in the north. Tens of thousands of people, mostly in the south, have died in the conflict, and many tens of thousands more by deliberately created famine. Over four million others have been driven from their homes.

Scorched-earth policy

International Christian Concern is one of several Christian organizations protesting the situation in Sudan. It describes how in many cases the northern military forces follow a scorched-earth policy. Areas are sealed off by road and air, and government forces are often sent in to "depopulate" the region. People and livestock are taken or killed, and buildings are destroyed. Survivors are then forcibly relocated to "peace camps," where the young are taken away from their parents and sent to other camps for indoctrination by Islamic fundamentalists.

International Christian Concern has published a report on how Sudan is using oil revenues to sustain its military campaign. In these efforts Sudan is being supported by its overseas partners. The government-approved oil consortium, the Greater Nile Petroleum Operating Company, is made up of China National Petroleum Corporation (40 per cent partner), Petronas, a Malaysian state-owned company (30 per cent partner), Talisman Energy, a private Canadian company (25 per cent partner) and Suda-Pet,

a state-owned Sudanese company (five per cent partner).

Talisman is a signatory to the International Code of Ethics for Canadian Businesses, but investigations ordered by Canadian Foreign Minister Lloyd Axworthy last year suggest that an airstrip

associated with Talisman's operations in Sudan has been used by the country's military forces.

Helicopter gunships and Antonov bombers have used Talisman's airstrip on their way to bombing raids in southern Sudan.

See OIL BRINGS page 2...

Campus faith groups calling for more worship space



COURTESY TOM OOSTERHUIS

A small Bible Study group in the University of Alberta's Meditation Room, with (from left) CRC campus chaplain Tom Oosterhuis, one Christian Reformed, one Korean Presbyterian and a Quaker student, and Lutheran chaplain Richard Reimer.

Harry der Nederlanden

ST. CATHARINES, Ont. — The purchase of Petromet by Talisman for \$731-million in cash has brought renewed focus on Talisman's involvement in the Sudan, of which Colin Powell, U.S. Secretary of State said: "There is perhaps no greater tragedy on the face of the earth today."

Talisman has continued to do business with the Khartoum government and fend off criticism even though the executive director of the U.S. Committee for

refugees, Roger Winter, has said, "I would argue that there's a genocide going on."

Disregard for human rights, religious liberty

The present government in Khartoum came to power in 1989 by a military coup of Sudan's elected government. Although elections have been held since, all major opposition parties boycotted them as a sham. Numerous human rights groups have documented the Sudan government's disregard for

Alan Doerksen

TORONTO — As Canada's universities become more multi-cultural, students of other faiths besides Christianity are calling for more worship space on campuses. The University of Toronto (U of T) is responding to this by starting a \$2.5 million fundraising campaign to build a multi-faith worship centre.

This spring, the U of T's multi-faith centre has been "given the green light by the

administration," confirms Geoff Wichert, a Christian Reformed Assistant Chaplain at the campus. He believes there is a need for such a centre, because "at this point, space is at a premium" for student faith groups wishing to book rooms.

Christians of various denominations have more worship spaces to choose from at U of T than other faith groups, Wichert tells *Christian Courier*. Seven colleges of the

See MUSLIMS page 3...

News

Oil brings millions to Sudan, but many are starving

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International Christian Concern estimated that last year the government used some Antonov aircraft to bomb 113 civilian targets, including hospitals, churches, schools and relief agencies.

'Blood oil'

A resolution was introduced in the U.S. House of Representatives last year and is again being discussed this year to exclude companies pumping oil in Sudan from U.S. capital markets. Proponents of the measure call Sudanese petroleum "blood oil". Since the oil consortium began developing oil production in 1998, acknowledged military spending in the country has doubled. In 2000, according to a Newsroom report, oil brought the regime \$500 million. Very little of this money has gone into developing the capacity of the country to feed its people, which are once again threatened with widespread starvation, especially in the southern and western regions, which are not Islamic.

U.S. companies were barred from doing business with Sudan in 1997, but barring companies involved in Sudan from capital markets would be going a step further; they would not be able to obtain loans in the U.S. Critics like Alan Greenspan suggest it would be an ineffective strategy: because capital is so fluid, the same money can easily be borrowed in London or Paris. Quite a number of organizations in the U.S., such as teachers associations, have divested themselves of Talisman shares.

Creating a code of conduct

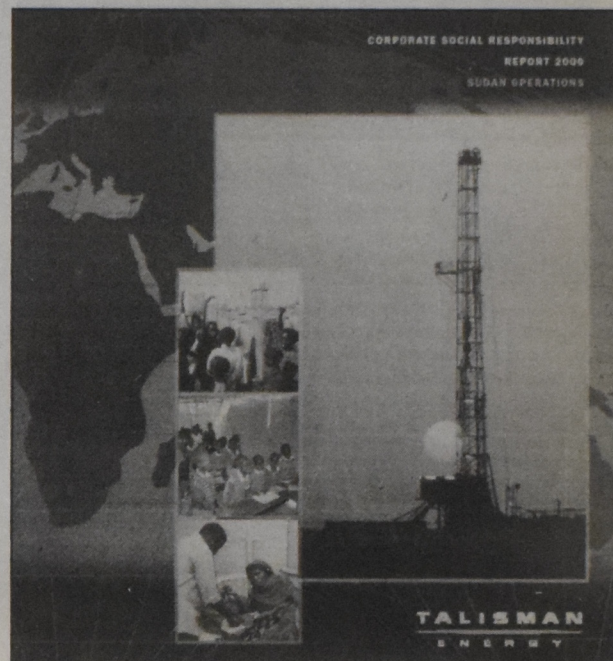
In response to such pressures, Talisman commissioned a report that eloquently affirms its respect for human rights and the duty of corporations to be socially responsible. Drawing on principles, it says, articulated by Amnesty International, the U.N. and church organizations, it has created for itself a comprehensive code called the Sudan Operating Principles. It even commits the company to periodic examination by an

independent firm, Price-WaterhouseCoopers of London, to check whether it is living up to the standards it has set for itself.

Confessing past errors

It is an impressive 46-page document which details what the company should be doing for its local neighbors with respect to healthcare, education, employment, social development and so on. The company adopts a properly humble attitude, confessing past errors and resolving to do better in the future. It points out that its influence is rather limited since it is "only" a 25 per cent shareholder in the consortium and operates in only a small section of the country. Undoubtedly, if it were not pumping oil that provided over \$306 million in revenue to a vicious regime last year, it would qualify as a model company.

A small section in the report about security is a bit of a giveaway. As well as relying on the Sudanese army, the company hires its own security personnel to protect them and their employees from "rebel forces". These "rebel forces", of course, include the people who were displaced to make room for the oil companies which provide the government



The cover of Talisman Energy's Corporate Social Responsibility Report.

with the revenue to buy more weapons to escalate its program of destruction, enslavement and extermination.

In its defense the company recites a mantra provided, it claims,

by the Canadian government: "Trade leads to development and development leads to respect of human rights and leads to respect of democracy."

Southern Sudan in desperate straits

RUMBEK, Sudan (Zenit.org) — War-weary southern Sudan is suffering from food shortages, spreading diseases and a lack of water, says Bishop Cesare Mazzolari of Rumbek.

"More than a million Sudanese war victims, in an area 300 by 200 kilometers, are living in utter poverty and isolation, in danger of dying of hunger or diseases such as cholera, malaria, etc.," the bishop said. "Scabies is taking the lives of many, especially children, weak from lack of food."

What the displaced people lack most is water, but they are too weak to reach the nearest wells about two miles away.

"The situation is very serious," he said. "There is urgent need of water, food, plastic sheeting, mosquito nets, jerry cans, pots and pans. The international community appears to ignore this tragedy."

Hunger prevails

The bishop added: "I traveled in the vast area around Malwalkon and saw only one NGO camp in Adwemko with a distribution centre [and] a small feeding point set up."

"Otherwise," he continued, "people are camped in deserted areas in small pyramidal grass structures, one and a half meters tall and one meter in diameter,

crowded with mothers and children. Most of the over 50,000 people I visited in the area are displaced from the railroad area and the front line in the forest southwest of Malwalkon. These people are on the brink of death, and the international community is not aware of them."

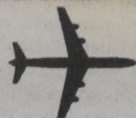
In March the bishop toured a number of refugee camps, among them: Akwemko with 2,800 homeless people; Ticok with 2,600 people; Maniel with 1,200 mostly women and children; Burrap with 3,500; Pariak with 3,800. An additional 25,000 displaced people are around Wanyjok, about three and a half miles from Malwalkon.


"Hunger prevails," the bishop stressed. "There is no fire burning outside their huts because there is no cooking being done. They have no food to cook, not even for the children."

The fighting is between pro-Khartoum mercenary troops and the southern Sudan separatists. The mercenaries recently withdrew to positions 100 kilometers north of Waw. As they went, they stole food and animals, and burnt homes and crops.

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News

Muslims most outspoken in asking for worship space

... continued from page 1

university are historically connected with denominations, and each have a chapel. "The Christians have piles of space, but none of the other religions have anything close to it."

The campus's Jewish community is also in a process of building a student centre, which will cost between \$2- and \$2.5-million, reports Wichert. "It won't be a synagogue," he says, but will be a cultural and ethnic centre, and will also house the office of the Jewish chaplain. This centre will allow Jewish students to be the first faith group besides Christians to have their own dedicated space on campus.

At U of T, the Muslim chaplain and students have been especially vocal in asking for worship space, reports Wichert. This is partly because of the large number of Muslim students, which a recent *Globe and Mail* story pegged at 3,500.

Active piety

Another reason, says Wichert, is "Islam has a great deal of regular daily active piety," which includes praying five times a day. "There's a ritual around being a Muslim that requires a certain amount of space." Although Christians often feel comfortable praying in their offices or while walking between classes, many Muslims prefer to pray as a group, facing east.



COURTESY GEOFF WICHERT

Geoff Wichert, Christian Reformed Assistant Chaplain at the University of Toronto.

Wichert notes that Buddhists on campus are not as vocal about the need for worship space. Buddhists tend to have reading services or meditation classes, which don't require a specific kind of space.

But Hindus are calling for a space where they can set up their religious "deities" in a certain way. The new centre will have space for this, and also enough room for Muslims to meet for worship, confirms Wichert.

Prefer to meet on campus

Although Muslim students could worship at local mosques,

Wichert notes that student faith groups, including Christians, see themselves as connected to the university, and would prefer to meet on campus rather than at outside places of worship.

Each year at U of T, Christians host "Christ Awareness Week" and Muslims host "Muslim Awareness Week," which offer opportunities for others to encounter their faiths. U of T has chaplains representing 25 to 30 different faith groups, and "among the chaplains, there is active dialogue," asserts Wichert. Last fall, the U of T chaplains co-hosted an interfaith dialogue on the ethics of proselytizing, and last January there was a similar event focussed on death and dying. In general, at U of T, interfaith dialogue is "growing, and that's a good thing," asserts Wichert.

Faith groups at other Canadian campuses are also expressing a need for greater worship space. At the University of Alberta in Edmonton, CRC chaplain Tom Oosterhuis says that faith groups are "desperate for space. I've been trying to fight on behalf of Muslims to get greater space." Muslims have asked the university's student union for "dedicated prayer space." Like Muslims at U of T, those at U of A usually have prayer times five times per day. But one problem Muslims face is that the meditation room, and other

rooms on campus, can only be booked once per day by a group.

Part of Oosterhuis's job is to co-ordinate the campus's meditation room (there is no 'chapel'), which holds from 80 to 100 people. "The room is occupied 50 per cent of the time" between 9 a.m. and 8 p.m., he notes. "Falun Gong has been there every morning this term," he says. The room is also in "high demand for Muslim prayers."

"What complicates things is Muslims' prayer times change with the sun" and ignore daylight savings time, observes Oosterhuis.

Buddhists, Hindus, Baha'is and Christians also use the meditation room on occasion, he says. But Christian groups "find the meditation room dark and depressing for their worship style" and often meet elsewhere.

The Muslim student population has been seeing "significant growth here," asserts Oosterhuis. "In my early years, there was a large number of Muslims," but then they were rather shy and in the background. Now, Muslims are "becoming more vocal.... They're definitely more active than they used to be."

For instance, a few years ago, Christians invited a former Muslim who had converted to Christianity to speak on campus. Some Muslims were offended by this and immediately complained, says Oosterhuis. But in general, Christian and Muslim students get along well at U of A, he says.

He has seen Muslims doing more evangelism and witnessing recently, something which Christians also do on campus.

Yearly interfaith dialogues

"Formally, we have a couple faith dialogues a year," explains Oosterhuis. This usually happens during International Week, which takes place in late January or early February. Last January's dialogue "focussed on the city of Jerusalem and its place in Judaism, Islam and Christianity," he says. "Often I will help form the parameters of the discussion."

Dialogues between Christians and Muslims on campus "tend to be of a theological character," discussing topics such as the attributes of God. When the former Muslim spoke on campus several years ago, Christians and Muslims at U of A "had to define the rules of dialogue," says Oosterhuis. One of the rules they came up with was that interfaith dialogue could be pro-Christian or pro-Muslim, but "it may not be anti-something."

At U of A, friendships have blossomed between some Muslims

and Christians, which have encouraged a friendly dialogue between the two groups, suggests Oosterhuis.

Chapel seldom used

Dr. John Valk, the Christian Reformed Chaplain at the University of New Brunswick in Fredericton, says that UNB very much needs a multifaith worship centre.

"At the moment we have only a chapel which seats a maximum of 25 to 30 people, and is suitable only for Christians desiring a very traditional worship style," Valk explains. "But, I find it is inadequate for my purposes, i.e., for more contemporary and meditative Christian worship. The chapel is seldom used because of this. My Anglican colleague uses this facility twice a week, because he uses a traditional worship style. My United Church colleague has just begun a meditative evening hour, with modest results. I never use the chapel."

Unlike U of T, UNB has only seen "modest growth" of Muslims student numbers in recent years, Valk reports. "Christians constitute a large majority of students, but few are practising. Many more Christians worship on campus than do Muslims, but few make use of the chapel because it is inadequate."

Other faith groups at UNB include Jews, Buddhists, Hindus, and Natives, "though most are not formally organized," says Valk. Natives, especially, have been asking for worship space on campus, and "there are also others who are looking for places for meditation and quiet spaces."

At UNB, there is not much interfaith discussion, but "Muslims and Christians dialogue from time to time," reports Valk. "Last year there was a gathering, sponsored by the philosophy society, of members of four religious groups: Christian, native, humanist, Jewish."

Valk helps to organize interfaith dialogue on campus and sometimes takes students "to sacred places and sights to stimulate discussion and awareness."

Philippine leader cites 'healing and building' as her top priority

Noel T. Tarrazona (Special Asia Correspondent for ASSIST News Service)

PHILIPPINES — Barely two months after her assumption as the 14th president of the Republic of the Philippines, Gloria Macapagal Arroyo has cited healing the wounds of the country and building the nation as her topmost priority in her administration.

Arroyo has requested the public to uphold her in prayer and also pray for those who wish to destabilize her administration. "I also encourage you to continue watching my government from any wrong doing," Arroyo added.

The second female Philippine president assumed her post after 200,000 people marched towards Malacanang (the presidential residence) two months ago to unseat then President Joseph Estrada, who was charged in the senate with graft and corruption, betrayal of the public trust, culpable violation of the constitution and bribery.

All past presidents of the Philippines introduced political and economic reforms for the country and recognized these platforms as the top priority of their administrations.

Among them, former president Fidel Ramos (1992-1998) introduced his economic reform program, a government policy to liberalize foreign investment in the country, while his successor, Estrada (1998-2001), gave his all-out support to a program focused on poverty alleviation.

During the three-year Estrada administration, the Philippines recorded the weakest economy and worst corruption in the last 20 years.

Its neighboring countries even called the Philippines the "sick man of Asia", and hundreds of foreign businessmen withdrew their investments in the country. Crime increased, and the Philippine currency sunk to its lowest level in December of last year.

When President Arroyo declared "Healing and Building the Nation" as the topmost priority of her agenda, the peso currency strengthened while the business sector of Europe, the United States and Japan expressed their support to the new president.

After Arroyo's declaration, Sen. Loren Legarda said that Arroyo's appointment indicates a divine intervention.

The Christian Evangelical Community, represented by the Philippine Council of Evangelical Churches, which claims to have 5 million members, has prayed for president Arroyo in public to support her agenda.

The Philippines will have its senatorial and local elections on May 14 this year. A number of political candidates are no longer focusing on political and economic reforms as their platforms but are now promoting ways to bring healing to the country.

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Editorial

On the trail twixt Good Friday and Easter

Harry der Nederlanden

Something funny happened to me on my way to the office last Saturday, the day between Good Friday and Easter. As I drew into the parking lot, the van window wide open to the warm air redolent with the smells and metaphysics of Spring, I was seduced. Wheeling out again through the other entrance, I headed for nearby Short Hills Provincial Park, and less than one-half hour later I was perched on a pale yellow hillside looking down into a narrow valley filled with the fuzzy purple-grey of trees still shorn of leaves.

I felt like a schoolboy playing hooky – but without the guilt. As I breathed in the air, it seemed to expand me into the blueness and brightness of this glorious spring day, infusing me with a sense of well-being that reached from the soft loam beneath me to the the margin where God and firmament meet and God breathes into it. I'd been drawn out here, I felt, not by a spirit of truancy but by the Spirit who comes from God. I could have been quite wrong, of course, but I was enraptured by the sense of wholeness and holiness that made this spot sparkle with his presence.

Hooray and amen

The leafless trees with their architecture all showing and the textures of their gnarled and fissured trunks on frank display stretch and stretch, cracking all their joints skyward to say hooray and amen for such a blessed sun.

At this time of year, you can still see far into the woods and trace the contours of the hills, ridges, knolls, gullies and valleys that will be concealed by dense green foliage in a few weeks. The evergreens – the fine, long-needled pines and the scruffy, taller firs – are the only greens in the forest now, without competition. They've kept alive the memory and promise all winter long and there's something heroic about them.

Joy and excitement

The swallows and purple martins are loopy with joy and excitement, soaring, wheeling, darting like champion ice skaters against the sky's blue, practicing their inebriated choreography to wonderful excess. An occasional fat, sluggish fly bumbles along near the ground, awed by the aerial acrobatics above.

Echoing first from this valley and then from the one yonder, the caw caw caw of crows is background music to the flute and twitter, the sweet phweet phweet phweet of smaller birds hiding in the trees nearby, playing hide and seek with their mates.

From several different ponds, one of which lies below like liquid obsidian in a fringe of white reeds shredded to softness by winter frosts, the insistent chirrup and burrup of frogs rises to almost hysterical crescendos as if they're trying to cram all their energies into this one and only day, saving nothing for tomorrow.

The ground is soft, kneaded by repeated frosts, wet from a recent rain so that the trails are marshy in places and you have to skip from one side to the other or hop across on branches embedded deeply in the mud. Here, however, the sun-bleached thatch of grasses is so thick it protects me from the damp earth beneath. Although it is still early, the sun has woven itself into the warp and woof of this blanket and I stretch out on it like a dog on a beach to soak up its warmth. Here and there bright green flames of new grass lick up through the straw blanket. The perfect, hairy heads of dried burrs at the end of their slender stalks transmit their rough texture magically, touching you without touching with the roughness of a cat's tongue. Soon last year's Queen Anne's Lace, now yellow as aging parchment, will give way to huge beds of fresh white lace floating over the grass like a Victorian tablecloth that won't settle.

Atheism is branded utter folly

Creation – I mean the act of God giving being and life – is so visible and tangible here that atheism is branded utter folly. The world reaches out and strokes me on every pore and follicle with witness strong as an embrace. The Spirit of God is speaking love to me and I am joyfully aroused.

I resolve to walk the perimeter of the entire park, to do a ritual of encirclement. But there's no making perfect circles in this terrain. I'm forced to stick to the trails for the most part, following the footsteps of countless others who are not now here but whose going has made it easier for me. Here and there I try to strike out on my own, but swamps, thickets and tangled deadfalls keep bringing me back to the trail. No matter how seductive the pull of untrodden ground beckoning to be explored, you wouldn't want to do much walking here without trails.

That was brought home to me when I came to parts of the trail that had been turned into quagmires or that had been eroded away by the spring run-off. As I

probed for a way around, I often had to backtrack and try several different routes.

Once I lost the trail entirely and found myself in a deep gully cluttered with old rolls of barbed wire, crushed barrels brown with rust, large segments of ancient farm equipment that were slowly crumbling away, even some old pots and pans with bits of their enamel still on. This was several kilometres from any existing road or farmhouse. It's a shock, an accusation, an offense to find yourself suddenly standing in the middle of your own offal when you've been waxing romantic about the glories of nature. All of a sudden, you know yourself to be not the crown jewel but the excrement of creation, not the praising voice but the spoiler.

A little while later I found myself stumbling down a steep segment of trail that had been carved into a deep runnel by water erosion. The knobby tires of mountain bikes are cutting deep trenches into hillsides. Here it is becoming impossible to walk the trail any longer; it will trip you up. The trail is destroying the terrain, exposing the roots of trees, stripping away the grass and precious topsoil.

Scope, immediacy of Christ's resurrection

Sitting down on a fat old tree that must have toppled over long after it had begun to rot, for it had broken into three big chunks, I was struck by the scope and the immediacy of Christ's death and resurrection. It encompasses this forest, all fields and forests everywhere, and our relationship to them, and our relationship to those who have cut trails and roads and homesteads into them. The earth, the trees and the birds tell us that with great eloquence, for they groan at our disobedience, and even when we are too dull of spirit to do so they celebrate the cosmic scope of God's great and gracious intention toward us. For he made all this beauty and bounty for us to delight in and to benefit from and to extort praise from us.

We tell others, "Jesus loves you." We put it on bumper stickers and expect them to understand. An itinerant Jew who lived two thousand years ago and got himself tortured to death loves me? What's that to me? What's that to this battered earth and suffering, struggling humanity? A few months ago, when I had struggled to put into words something of what his sacrifice means to human culture, to all we make and do, someone wrote to tell me I was making it too complicated. "Jesus loves you. Jesus loves me. That's enough."

No, it's not. God is bigger than Jesus Christ. God sent his Son to die and to be raised from the dead so that we, his creatures, and this entire world of wonderful, complex creatures, of hills and rivers and valleys, would not go down to destruction but would become what it was meant to be – his glorious kingdom in which he would dwell with us and where he would share in our delight at all that breathes and sings and rings with witness to his wisdom and his love.

"Jesus loves me," does not sum that up. A lifetime of writing, speaking and singing doesn't sum it up. To say it, we need also the robins and the swallows, the grasses and the dying oaks, the frog-filled swamps and the darting flies, the deer who go into hiding at our footfalls, the Queen Ann's Lace and the tulips and the daffodils. And we need to walk more softly and listen, listen more closely to the rustling grass....

Christian Courier

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News

Crime gangs targeted by new government legislation

Alan Doerksen

PETERBOROUGH, Ont. — The federal government has announced plans to crack down on organized crime with aggressive new measures and funding. The proposed legislation contains controversial measures such as allowing police to commit certain illegal acts while investigating organized crime. Retired RCMP officer Ralph De Groot supports the new legislation, but notes that police have already been taking such approaches for years.

On April 5, Justice Minister and Attorney General Anne McLellan and Lawrence MacAulay, Solicitor General of Canada, announced the new measures to fight organized crime.

Fighting organized crime

"I am pleased to present Canadians with legislation that will fight organized crime in our communities and in our courtrooms," said McLellan. "With the passage of this bill, we will have even more effective laws and aggressive prosecution strategies to target organized crime at all levels."

Proposed amendments to the Criminal Code will:

- introduce three new offences and tough sentences that target various degrees of involvement with criminal organizations;
- improve the protection of people who play a role in the justice system

from intimidation against them or their families;

- simplify the current definition of "criminal organization" in the Criminal Code, reducing the number of people required to constitute such an organization from five to three.

- broaden powers of law enforcement to forfeit the proceeds of crime and, in particular, the profits of criminal organizations and to seize property that was used in a crime; and

- establish an accountable process to protect law enforcement officers from criminal liability when they commit certain acts that would otherwise be considered illegal while investigating and infiltrating criminal organizations. Police officers investigating crimes such as people-smuggling, smuggling of liquor, tobacco and firearms, hate crimes, and international terrorism must use a variety of techniques, including, on occasion, committing offences to infiltrate, destabilize and bring down these operations.

No 'blanket' immunity

The provisions do not give "blanket" immunity to police for any criminal conduct, but clearly set out the actions for which immunity would not be granted, such as for intentionally or recklessly causing death or bodily harm, sexual offences or deliberately obstructing the course of justice. There would be an accountability process that would require, among other things, the Solicitor General of Canada and provincial ministers responsible for policing to release an annual report showing how often officers under their authority engaged in acts such as the destruction of property.

\$200 million extra

The Government will also inject an additional \$200 million over the next five years to implement legislation and related prosecution and law enforcement strategies to fight organized crime, and will mount a new Intensive Federal Prosecution Strategy against organized crime that will ensure increased co-ordination between investigators and prosecutors and more effective investigations and prosecutions. A key component of the new prosecution strategy is the creation of teams of seasoned and experienced prosecutors who will handle these complex cases at trial. These



COURTESY RALPH DE GROOT

Retired RCMP officer Ralph De Groot (in file photo above) favors the new legislation.

specialized prosecutors will be able to respond to organized crime prosecutions involving federal offences such as drug trafficking and smuggling of human beings.

By making participation in a criminal organization a criminal offence, the proposed legislative amendments could target anyone (not just members) who knowingly became involved in activities that further the organization's criminal objectives (e.g.: doing accounting work for a gang). The proposed new offences would also target anyone who is a leader of a criminal organization, including anyone in such a group who instructs another person to become involved in a criminal offence. This offence would carry a maximum penalty of life imprisonment.

Consecutive sentences only

Sentences for these offences would be served consecutively, not concurrently, and offenders convicted of criminal organization offences would have to serve at least half of their term (rather than the usual

one-third) before they are eligible to apply for parole, unless the court directed otherwise.

Nothing has changed

Ralph De Groot observes that although the new legislation talks about giving more powers to police, "there's nothing new under the sun." In some ways, the new proposals are "very sensational, but nothing is changed," says De Groot. Occasionally breaking the law while investigating organized crime is "standard police practice."

He gives the example of "a situation where an undercover operator ... buys drugs and uses that information in court later. Technically, he's in possession of drugs." But, says De Groot, "he's enforcing the law, and this is an acceptable method of acquiring information."

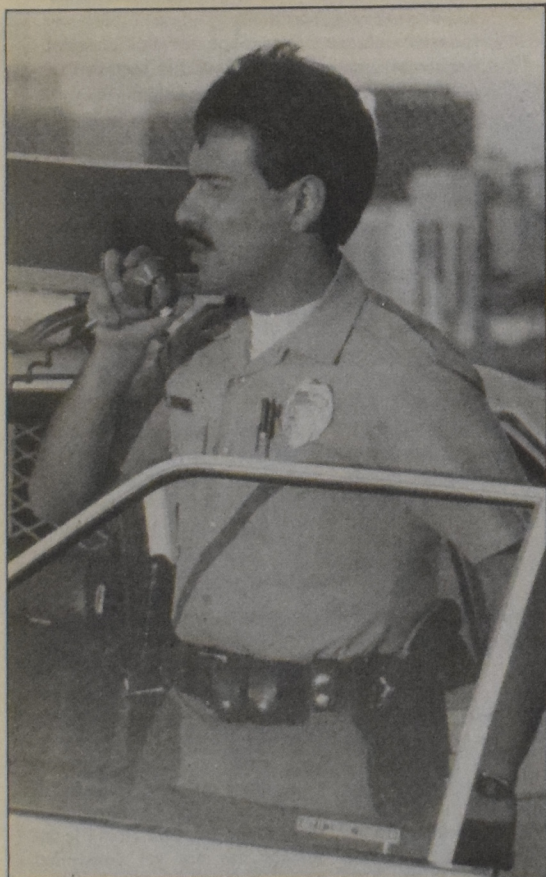
Police have careful methods of investigating drug-smuggling gangs. One way is to buy drugs from dealers. But he says if dealers ask police to "shoot up" on a drug, they must not do so, because police are not permitted to take drugs.

De Groot believes the new legislation will help police to crack down on organized crime, such as biker gangs, which he says have been giving police "terrible difficulties." One problem with prosecuting organized crime is that the higher-ups are "well-insulated.... They do not have their hands on the 'goods.'"

But for the first time, Parliament is setting up a framework to help police crack down on organized crime, suggests De Groot. "I think that's a very positive step."

"The key to all this is it must be proven in a court of law," he observes.

One measure in the new legislation De Groot approves of is giving consecutive sentences to members of organized crime gangs, rather than concurrent ones. "If you are on the side of deterrence, you can justify that," he asserts. "I agree with it in total."



BART BARTHOLOMEW, BLACK STAR

New legislation would give police extra powers to investigate organized crime.

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Environment

Will there soon be human clones?

Harry der Nederlanden (with files from Newsroom, Religion Today, and Zenit)

The issue of cloning has again been thrust into the spotlight as an Italian doctor, a U.S. scientist, and an Israeli doctor expressed their determination to use the procedure to help childless couples.

The technique involves stripping all the genetic material from a woman's egg and fertilizing it with cells from the man. The child will then become a copy of the man, without any characteristics of the woman. Panayiotis Zavos, the American who is working with the Italian doctor, says there are 600 to 700 couples who have expressed interest in trying the cloning technology to make a child.

23 countries ban human cloning

The Italian Senate, however, voted to prohibit the procedure March 14. France, Germany, and Australia — in fact, a total of 23 countries — have passed laws prohibiting the cloning of human beings. The U.S. has passed no law on the federal level, but President Bush has banned any use of federal funds for such cloning and has expressed his support for legislation to ban it.

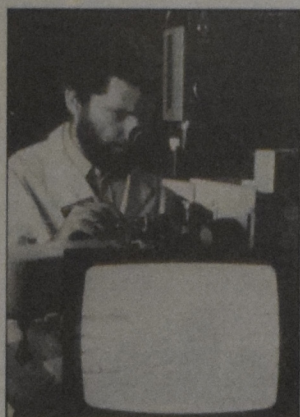
Britain's legislation, passed early this year, allows scientists to clone human embryos but forbids allowing them to develop past two weeks. This is to enable scientists to "harvest" so-called stem cells, which have the potential of providing cures for a wide range of illnesses.

Canada working on new reproductive tech law

Those who want an absolute interdiction fear the British legislation — a middle way — will be used as a model in other countries. Canada is perhaps one of those countries, for the government here has promised to introduce legislation on reproductive technologies this year.

A reproductive technologies bill was introduced in Canada in 1996, but it was considered too negative and inadequate. The government placed a moratorium on a number of options such as sex selection, the buying and selling of eggs, sperm and embryos as well as on human cloning. For the last five years the government has been drawing up more flexible legislation, and it will undoubtedly take a close look at the U.K. model.

Ethicists speculate that as the issue is brought forward again and again, people are beginning to lose



JOHN MARMARAS, WOODFIN CAMP, INC.

their repugnance toward cloning. They speak of overcoming the "yuck factor", that is, a negative gut reaction to the idea of duplicating humans with technology.

Catholic church against all human cloning

The Roman Catholic Church, on the other hand, is seeking to counteract any measure that encourages us to think of embryos, even cloned ones, as anything less than human beings. They are not to be treated as scientific and commercial resources — not for any reason. To do so, warns the German bishops conference, "degrades the human embryos, turning them into simple biological material for other human beings." (Zenit)

The University of Chicago ethicist Leon Kass believes that "a society that allows cloning has, whether it knows it or not, tacitly said yes to converting procreation into manufacture and to treating our children as pure projects of our will." (Newsroom)

Seeing potential for good

Many scientists see tremendous potential for good in experimenting with the stem cells provided by cloned embryos. Biotechnology is a billion dollar business, and many companies are pressing to develop new therapies. Even some religious leaders believe that cloning may be permissible under certain conditions — for treating certain horrific diseases.

The British legislation was influenced by a paper prepared by the highly respected Christian scientist and theologian John Polkinghorne. He argues against the absolute prohibition put forward by the Roman Catholic Church, which sees the embryo as a full human being from conception on. He agrees that it is wrong ("ethically unacceptable") to create children this way, but he

The ecological theatre and the graceful play

In the 1960's, at the beginning of the modern environmental era, G. Evelyn Hutchinson, a famous population and aquatic ecologist was trying to determine why there were so many species on earth. This isn't a trivial question for an aquatic ecologist. A lake can be filled with nearly one hundred species of phytoplankton. These minute, plant-like creatures come and go in a complex seasonal cycle. But why, in such a uniform place — just a bowl of water, are there so many of them? Hutchinson suggested that the communities of life on earth could be described as the evolutionary play of organisms within an ecological theatre of the world. It is this last point, the ecological theatre, which intrigues me.

Grace for even our best efforts

At about the same time Joseph Sittler, a pioneering theologian of nature as some call him, was struggling with a related problem. Sittler wondered what would be a sufficiently large Christian doctrine to encompass the evident environmental problems of the day? This question arises when we face the paradox of our fallenness in creation. We sometimes act as if pollution is only the fault of bad people. But it isn't only greed or covetousness that causes environmental disaster. Even after our best effort to change the world for the better we find destruction. As one theologian put it, "The cause ... is the relentless pursuit of what many people consider a good or desirable thing — modern, industrial-technological model of development." Our best effort has not created the sustainable world of our dreams. But our hope is that it will. To this dilemma Sittler suggests, the only sufficient hope is in the grace of God. The Scriptures, human history, and the witness of the Spirit in our lives tell us that our salvation will not come by our own hands.

True enough, but how will the salvation of God be worked out? What will be the context for this redemption? Here Sittler joins others in identifying a very earthy venue for God's salvation story in our generation. Sittler said, "I would suggest that

maintains that cloning embryos for therapeutic purposes need not lead to cloned human beings. He rejects the 'slippery slope' argument.

Danger of 'playing God'

There is always the danger that we end up 'playing God' he concedes, but that can happen in all sorts of manipulation of our world that we already perform. A heart transplant is every bit as 'unnatural' as cloning. "The point," he says, "is to use those powers aright and in accordance with the divine will." (Newsroom)

Tom Miller, director of health care policy at the Cato Institute in Washington, D.C., has reservations about cloning, but his libertarian think tank, which believes in minimal government regulation,

thinks legislation is impractical. "Usually knowledge can migrate from one place to another regardless of what laws you present," he said. "So I think it's more important to try to have a stronger set of norms and an across-the-board societal consensus so that someone who would think about this doesn't have any customers because it is so frowned upon."

Human rights of clones

Mitchell says he holds out hope that cloning humans is not inevitable, but he is preparing nonetheless. "I'm encouraging as many people as I can to work on the international human rights of a cloned human being," he said. "We ought to be applying human rights language and human rights

Creation
waits...
John Wood



ecology, that is, the actuality of the relational as constitutive of all that lives, is the only theatre vast enough for a modern playing out of the doctrine of grace." So there we have it again, the image of an ecological theatre.

The play in the park

I wonder if this isn't part of the answer for us. We need to alter the way we see ourselves acting in the world. If we begin to think of our lives as part of an ecological drama, we might be motivated to read the script and pay attention to the director. This idea occurred to me several weeks ago while on a field trip to discuss land management issues at Banff National Park. The planners at both Banff and the adjacent provincial park spoke with eloquence and passion of their desire for maintaining the ecological functions of nature on the land. Human-built structures and activities were all planned around these central objectives. The result is a landscape of increasing value, a place we want to visit and to live.

Joining the cast

We have a very different basis for most of our planning. The main objective is building a place for people, and we assume that nature will move out of our way. It shouldn't surprise us that the end result is often not as pleasant as we would wish. The point here is not that only natural things are beautiful, which isn't true. It is rather, that we must begin to see ourselves living in a graceful and responsive creation. In a world, not of mindless matter, animate or not, but in a world infused by the grace of God. A world so loved by God that he was

willing to enter it in redeeming hope. Now that is a play that I want to see!



John R. Wood teaches environmental studies and biology at The King's University College, Edmonton.

legal philosophy and maybe even employing the language of abolition to the potential person who is going to be born as a human clone. They ought not be viewed as property; they ought not belong to researchers. These are human beings who also enjoy the freedom that we all claim." (Newsroom)

Scientists who have experimented with cloning animals say the technology is not safe yet, and may never be so. Animal clones, even after they have been achieved with seeming success, can suddenly develop deformities, obesity and miscarriages. There are mysteries to the propagation of life that science has not yet unravelled. There are mysteries, indeed, that science should not wish to unravel.

Arts/Media

New evangelical publisher started in Canada: Joshua Press

Walfried Goossen

DUNDAS, Ont. — In the book publishing industry, as in marriage, an announcement of a new birth is usually met with joy and celebration. The arrival of Joshua Press in Dundas is no exception. It was brought into being by Dr. Michael A. G. Haykin and Ms. Janice van Eck two years ago and was given the breath of life by an anonymous financial partner.

A clear vision

Joshua Press is not merely a misty dream wrapped in wavering hope of fulfilment. It is a clear vision with a well-planned purpose. It is a ministry. With Dr. Haykin's and Ms. van Eck's no-nonsense determination and deep commitment it seems like a can't-miss venture, a rarity in the publishing field. They have a history of getting things done.

Haykin is an oft-published author, respected scholar, accomplished speaker, former editor of a learned journal. His interest in education and publishing is more

than professional. Van Eck, Joshua Press' production manager, has plenty of experience as a production manager and graphic arts designer for *Azure*, an architectural magazine. Not until recently did she get an assistant.

No evangelical publishing houses

In the early 1990s, the last major evangelical press in Canada — R. G. Welch of Burlington — closed its doors for financial reasons. Dr. Haykin, professor of Church History at Heritage Baptist College and Theological Seminary in Cambridge, Ontario, became keenly aware of the problem of there being no evangelical publishing houses in Canada. As a teacher, he, like other evangelical teachers in Canada, had to rely on American texts for his classes. The American resources were reliable, but there was no genuinely Canadian voice in evangelical publishing, few Canadian writers and few books with Canadian settings and historical significance.

Footprints Across Quebec, the story of evangelical church planting in French Canada, would not have been picked up by an American publisher, nor would *Raised Up in Mercy: the Life of Alexander Stewart 1777-1840*, the story of the founding of Jarvis Street Baptist Church in Toronto under Alexander Stewart. Joshua Press preserved them both for future generations.

Small voice grew louder

That small voice gradually grew louder as Haykin spoke to other Canadian teachers who were similarly concerned. On one occasion he sought suitable evangelical material on Martin Luther for 9-14-year-olds, but found nothing.

In 1977 Van Eck, a fellow member of Haykin's church, Trinity Baptist Church in Burlington, Ont., approached him about starting a publishing house. The small voice was now speaking clearly and audibly. An evangelical publisher was definitely needed in Canada. "But" (there is always a but, usually appearing insurmountable) such a venture would require a considerable amount of start-up capital.

A silent partner

God often works in mysterious ways, but he is equally effective by obvious means. Haykin and Van Eck have a mutual friend, a multi-millionaire and Christian who wanted to invest some of his money — anonymously — in the faith which is his life. He enthusiastically underwrote much of the project. In the summer of 1998, Haykin, Van Eck, and their silent partner met with some others several times, including John Rubens, the managing editor of Evangelical Press in England. In the spring of 1999 a truly Canadian evangelical publishing house was born.

Joshua Press has distributors in Canada and the U.S.A., in England through the Evangelical Press; and in Africa and Australia, as well as many other small distributors around the globe.

The spirit of the current post-modern global village is one of drastic and hasty change, the abandoning of certainties and sound foundational ethical and spiritual principles and practices. Change and the unknown is as great a challenge to us — and a threat — as it was to the 16th century Reformers. Our inability to cope positively with our runaway technology and science has turned the tables on us and we are now steered and pushed into an unpredictable and unstable future by methods and "machines" which

are almost independent of us. The Internet especially is proving to be the most unmanageable, intrusive, technology in human experience. Scientific engineering, genome research, abortion, HIV, human cloning, post-Freudian sexual mores, are but a few aspects which make today's world more stressful and confusing.

Traditional, yet modern

To do right is increasingly difficult as there is less agreement on what is right, observes Dr. Haykin.

Joshua Press plans on being a traditional and yet a modern publisher by reviving some of the religious thought and values of the past and defining them to fit our current social context and lifestyle with biblical fidelity.

In and before the 1960s, Christian parents generally trusted the public school system. Family and ethical values in the Western world were almost universally founded on Judeo-Christian values. Things changed in the sixties, as these values were increasingly rejected. As a response, there developed the Christian private schools movement. This now includes home education as many parents have undertaken responsibility to

educate their children themselves. Understandably, home education is a high priority market and mission field for Joshua Press.

Link to home educators

Joshua Press wants to build a close link to home educators. It plans some very ambitious ventures. One of their early achievements is a hard cover volume called *Small Talks on Big Questions*. It is a two-volume catechism which presents Bible stories as found in Scripture and explains them with stories from church history. There are follow-up questions at the end of each chapter which deepen the discussion of the material. This is a thorough study focused on the basics of Christian beliefs. Also planned is a series of twenty-four books on church history for use in home study.

Another goal of Joshua Press is to produce materials on Christian spirituality for the general Christian reader. In this area, Joshua Press wishes to go into the future by looking to the past. Joshua Press will seek to be a bridge between the past and the future, one overarching the compromises and confusion of the present troubled waters.

Christianweek names new publisher

WINNIPEG — *Christianweek*, an interdenominational Christian newspaper based in Winnipeg, reports that it has new management. David Visser, operations manager of the Essence Communications Group of Belleville, Ontario, is the new publisher of *Christianweek*.

"Essence is dedicated to furthering the work of Christ through the written word," says Visser. "We want to expand the reach of *Christianweek*, to market the newspaper more aggressively and generate more subscriptions."

Known primarily for their success as book publishers, the Essence Group comprises a series of print and multimedia companies. Visser intends to keep *Christianweek* in Winnipeg for at least one year, with most staff members staying in their current positions.

But significant staffing changes are being introduced immediately. *CW* editor Doug Koop moves into a new role as associate publisher and editor-at-large. While he continues to write for the newspaper, he will also work more intentionally to raise the profile of *CW* throughout the broader Christian community.

Maxwell Ryan, who held several top editorial positions in a long career with the Salvation Army and has served as one of *CW*'s editorial advisors for the past four years, becomes editor, assuming responsibility for the news and editorial content of the newspaper. Gus Henne, marketing director for Essence Publishing, will take on similar responsibilities for *CW*.



DAVID VARGOS

Doug Koop has now become *Christianweek*'s associate publisher and editor-at-large.

What Joshua Press is looking for

1. Joshua Press - assigns most of its writing projects, but will consider unsolicited M.S.
2. The first approach should be a one-page query letter outlining the project, stating the target audience, and the writer's experience and qualifications to write the book and the projected length of the MS.
3. No Fiction for now.
4. Agents welcome.
5. Open to suggestions for projects appropriate to the Joshua agenda.
6. Always send accurate self-identification and means of communications. S.A.S.E. are a must.
7. Writing must be clear, informative and at a high literary level.

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Church

Southern Protestants officially recognized in Vietnam

Special to Compass Direct

HO CHI MINH CITY (Compass) — For the first time since the communist takeover in 1975, authorities in Vietnam have granted legal recognition to a Protestant organization in the south. Most observers see the move as a positive development, but they warn it is only one step on the long road to religious freedom in this Southeast Asian nation.

An important trend

"There's still well-documented persecution of Christians in Vietnam, but as a trend, this is important," a Western diplomat told a correspondent from Knight Ridder Newspapers.

In a document dated March 16, 2001, the government's Bureau of Religious Affairs (BRA) stated that the southern Evangelical Church of Vietnam (ECVN) "may operate within the framework of the laws of the Socialist Republic of Vietnam." Yet these are the same "laws" that are often unclear and subjectively interpreted by local officials. They have been used in the past to prevent religious activity.

"This is the main weakness in Vietnam's concept and practice in the area of religious freedom," a

Vietnam observer told Compass. "Clear laws and an independent judiciary are still needed."

It remains to be seen whether the ECVN will now be given the freedom to train clergy, print Christian materials, build and repair meeting places and connect with Christians outside the country.

The BRA document cited Decree on Religion 26/1999 as a basis for granting the ECVN legal recognition, a decree that has been cited as recently as February to prevent Christians from meeting in homes. This is a major concern, since there are many more informal house churches affiliated with the ECVN than there are congregations that meet in recognized church buildings.

Some church sources believe this legal recognition might, in the minds of the authorities, be limited to a maximum of 200,000 of Vietnam's nearly one million evangelicals.

Most churches excluded

The vast majority of the ethnic minority churches — ethnic minorities of the Western Highlands where Christians recently participated in demonstrations concerning land and religious

freedom, the large Christian movement among the Hmong minority, and some house churches that include both ethnic Vietnamese and ethnic minorities — appear to be excluded from legal recognition.

"Vietnam cannot expect that criticism will cease with this modest concession that covers only a fraction of Vietnam's evangelical Protestant believers," the Vietnam observer said. "The ECVN south should move courageously into the new space being offered it, and reach out to the large excluded parts of their faith community."

A ceremony to formalize the legal recognition of the church, which involved government representatives, was held on the morning of April 3 at the Saigon Church located on 155 Tran Hung Dao Boulevard in Ho Chi Minh City (formally Saigon). In the evening, ECVN leaders held a special celebration to mark the 90th anniversary of the coming of the Protestant faith to Vietnam, the World Evangelical Fellowship Religious Liberty Conference reported.

Alpha television series set to boost British churches

LONDON, England (ANS) — A 10-week television series on the Alpha course by Independent Television (ITV) is set to begin this summer in the United Kingdom and is expected to give an unprecedented boost to churches running the course all over the British Isles.

The documentary series, which follows 10 people as they take part in an Alpha course, is hosted by Sir David Frost, and is one of the biggest religious projects to be undertaken by national television in recent years.

It is scheduled to be broadcast immediately after the news on Sunday nights about 10:45 p.m.

Filmed like *Survivor*

Filmed in the style of *Big Brother* and *Survivor*, the series is expected to attract wide interest as the group, aged from 22 to 37, are filmed throughout the 10-week period of the course.

Thousands of churches across the UK are expected to take part in an annual "Alpha Initiative" poster and supper party campaign in the fall to take advantage of the publicity for the course, which the TV series is expected to generate. Churches are planning for a large influx of people who have seen the TV series and who are expected to attend Alpha suppers at the start of the courses.

From the beginning of September, a major two-week billboard campaign advertising the coming Alpha courses will take place nationwide.

More information on this and the worldwide work of the Alpha Course, can be found on the Alpha Website, which is www.alpha.org.uk

Catholic centre combines spirituality and high-tech

WASHINGTON, D.C. (Religion Today) — The Pope John Paul II Cultural Center, a \$65 million museum in Washington, D.C., formally opened March 22, 2001 with a ceremony attended by church and secular leaders, including President George W. Bush.

Strikingly modern

Built on a 12-acre site across from Catholic University, the museum is of a "strikingly modern" architecture — intended to stress the role of faith in the modern age. In it visitors may touch a bronze cast of the pope's hand, look at art treasures from the Vatican and

videotape their own personal religious beliefs.

"I hope it will be an instrument of evangelism and... of sharing our faith with others," said Cardinal Adam J. Maida, archbishop of Detroit and president of the private foundation that built the museum. Although the center was erected as a tribute to John Paul, its focus — in keeping with the pope's wishes — is on the church's mission. Only one room in the 100,000-square-foot building honors the pope personally — the John Paul II Polish Heritage Room.

Tours of the museum begin at a huge, panoramic photo mural of

Catholics from around the world, to stress the church's global, multicultural reach. In the multimedia exhibit galleries, hands-on computer stations allow visitors to enter a database on saints, read the Scriptures, and get answers to questions. The final stop of the exhibits is "Faith in Action," concerning charities. "The museum's high-tech features show how the church is prepared to use the technology of the age to share our faith," said Maida. The center's top floor will house scholars who will study the impact of papal teachings on world culture.

Zamfara state accused of aiding church demolitions

NIGERIA (Compass) — Christian leaders in northern Nigeria's Zamfara state have accused the government of coercing Muslim converts to Christianity into attacking Christians and demolishing church buildings. Christian leaders claim that the government usually threatens the Muslim converts to Christianity with prosecution under Islamic law, or "sharia,"

forcing them to return to the Islamic faith. The converts are also told to demolish churches where they were members. The Christian Association of Nigeria (CAN) said that "there have been increases in the demolition of church buildings of recent in the state" because of this type of intimidation. The CAN leadership believes that such "barbaric laws" as sharia are making

life increasingly difficult for Christians in the state. The Zamfara state commissioner responded that the state government does not support the burning of church buildings or their demolition. He acknowledged, however, that some of these returning converts have been involved in church burning and destruction.



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Church

Fate of three Indonesian couples rests with Indonesian president

Alex Buchan

LONDON (Compass) — Indonesia's most infamous "persecution" case reached the desk of President Abdurrahman Wahid in March.

Three Christian couples from Padang, West Sumatra, were tried and convicted of abducting, raping and forcibly converting a teenage Muslim girl in mid 1999. The six were given jail sentences of between six and nine years each, and the three men have already served one year in jail.

Yet the evidence was extremely tenuous, and many suspect local Muslim extremists of mounting an elaborate "sting operation." The six appealed the decision twice, first at the high court level and then at the Supreme Court, but the sentences were upheld. As a last resort, the case has been referred to President Wahid, who has the power to issue a pardon to the six.

The six are Mr. Salmon Ongirwalu and his wife, who sheltered the Muslim teenage girl who claimed to be a convert to Christianity; a local pastor, Rev.

Yanwardi Koto and his wife; and Mr. Robert Marthinus and his wife. Marthinus was the principal of the school in which the girl was placed.

The teenage girl visited the pastor in March 1998 claiming to be a Muslim convert to Christianity and asked for protection from her family, whom she alleged were out to kill her. She was sent to a school and placed in a Christian family while local Christians decided what to do.

Her uncle, however, "discovered" her in the school and claimed she had been "abducted, raped and forced to convert to Christianity." He stirred up local anger in the predominantly Muslim area, and the trial took place in a situation of great intimidation. Human rights organizations condemned the verdicts. Local Christians maintained the girl was "planted" by the uncle to stir up trouble.

President Wahid, a Muslim cleric, visited Padang at the height of the Muslim outrage and told those in the local mosque that they had "not been good Muslims." He

pointed out that since Indonesia was "not a Muslim country, anyone has the right to choose their own religion." This was before the verdict, however, and it is not known if he believes a gross injustice was perpetrated.

"This case is very awkward," a government source in Jakarta confided to Compass. "If Wahid issues a pardon, he completely condemns the entire legal apparatus in the country as prejudiced, since every level of the judiciary found the accused guilty."

But many Christians are hopeful that Wahid — a staunch defender of religious pluralism and therefore loathed by Muslim extremists — will free the six.

The three men have already served over a year in prison, but their wives have not been put in prison on compassion grounds, allowing them to raise their children while the appeal process continues. However, there is concern that, should the pardon not come through, the wives would have to join their husbands in jail since the case cannot be appealed again.

Main source of childhood death virtually eliminated

MANAGUA, Nicaragua (EP) — Diarrhea, a common discomfort in the U.S., was the top killer of children under five in south-eastern Nicaragua in 1996. Luisa Barerra, of the village of Neysi Rios, recalls, "I particularly remember a case of a child that had diarrhea, and everyone had to sit and watch him die because no one knew what to do." However, cases of death from dehydration caused by diarrhea in that region have been virtually eliminated thanks to a health program from World Relief, the international assistance arm of the National Association of Evangelicals. The program, which educates mothers on how to prevent and treat diarrhea, has been so successful that World Relief no longer tracks diarrhea statistics because it has become "a non-issue." World Relief is continuing prenatal health and breast feeding programs in the area with phenomenal success.

Christian Reformed Church creates new entity

Harry der Nederlanden

Grand Rapids, Mich. — Faith Alive is the new name given to the publishing arm of the CRC that produces materials for education, worship and evangelism. CRC Publications, the overarching agency, will now have three divisions: Faith Alive, The Banner, and World Literature Ministries, which produces materials that are not in English.

The new name was prompted by the fact that more than 50 percent of the sales of CRC Publications are to individuals and churches from other denominations. "Our content, of course, will still be written from a Reformed perspective," says Gary Mulder,

Executive Director of CRC Publications. "But by not having CRC be the first thing people from other denominations see, we hope to expand our ministry even further into other churches. We anticipate that more and more churches will see us as the 'first stop' for resources they need for their ministry."

The name CRC Publications has a strong association with our curriculum," says Mulder, "but we offer so much more than curriculum. We offer a wide variety of education, worship, and evangelism resources in the Reformed tradition."

To see what Faith Alive has to offer go to: www.FaithAliveResources.org

Psalm 119 versified

Psalm 119 is not only the longest psalm, it is also an alphabetic acrostic. It consists of 22 eight-line stanzas, corresponding to the 22 letters of the Hebrew alphabet. All eight lines of each stanza begin with the Hebrew letter assigned to that stanza. It is impossible to reproduce this intricate pattern in English translation, but the following excerpt from an English versification of the psalm shows that other poetic devices in our language can partially make up for this deficiency. It is from the hand of the British poetess Mary Sidney Herbert (1562-1621), who versified many of the psalms. She preserves something of the acrostic pattern by making the first word of each section begin with a different letter of the English alphabet. The following extract reproduces what in Hebrew is the *nun* stanza, beginning with the familiar verse 105.

O

O what a lantern, what a lamp of light
Is thy pure word to me!
To clear my paths, and guide my goings right.
I swear and swear again,
I of the statutes will observe thee,
Thou justly dost ordain.

The heavy weights of grief oppress me sore:
Lord, raise me by thy word,
As thou to me didst promise heretofore.
And this unforced praise,
I for an offering bring, accept O Lord,
And show to me thy ways.

Chapter & Verse

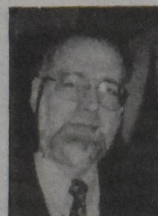
Al Wolters



What if my life lie naked in my hand,
To every chance exposed!
Should I forget what thou dost me command?
No, no, I will not stray
From thy edicts though round about enclosed
With snares the wicked lay.

Thy testimonies, as mine heritage,
I have retained still:
And unto them my heart's delight engage;
My heart which still doth bend,
And only bend, to do what thou dost will,
And do it, to the end.

It is my experience that a familiar passage of Scripture sometimes gains in power and expressiveness through being read in a poetic transposition (even an archaic one) in our own tongue. I trust I am not alone in this.



Al Wolters teaches Bible and the biblical languages at Redeemer University College, Ancaster, Ontario. He found the above rendering in *The Poets' Book of Psalms. The Complete Psalter as Rendered by Twenty-Five Poets from the Sixteenth to the Twentieth Centuries*, edited by Laurance Wieder (New York: Oxford University Press, 1995).

AIDS devastating Papua New Guinea

NEW ZEALAND (Zenit.org) — In the same week *Time* magazine ran a cover story on AIDS in Africa, a priest was warning about a similar epidemic ravaging a country on the other side of the world.

Father Michael McCabe, director of the New Zealand Catholic Bioethics Center, warned that Papua New Guinea, a nation of 4.9 million people, is facing an epidemic similar to the one devastating sub-Saharan Africa, according to a report in *Wel-come*, a Catholic newspaper.

Doctors working in Papua New Guinea have estimated that the country risks losing about 20 percent of its population in nine years — a million people.

Father McCabe said the

average age of women there with HIV is 27 and the average age for men is 30. Countless children are going to be left as orphans, he warned, and the country faces the prospect of losing a quarter of its work force.

Father McCabe explained that the epidemic is driven by a number of factors including poverty and the poor status of women.

In the highlands, men who work in the mines live away from their families. Many have sex with prostitutes who are infected and when the men return to their families they spread the infection at home. Complicating the problem is the fact that polygamy is still practiced in some parts of Papua, which comprises the eastern half of the island of New Guinea.

News

Aging bus used as drop-in centre for Calgary's homeless youth

Gordon Legge

CALGARY — Calgary Christian businessman Jack van Deventer has a heart for Calgary's street kids that he's sharing with other Calgarians through an unusual fundraising initiative.

Van Deventer, along with business partner Alan Becker, are hosting a performance of *The Sound of Music* at Stage West Dinner Theatre on May 22 to raise funds for StreetLight, a division of Youth for Christ Calgary that ministers to young people living on the streets of Calgary.

While the co-owners of Tri-Jay Carpets are hosting the family event for preferred suppliers and customers, the pair is, in turn, asking their guests to also participate by providing a charitable donation for StreetLight.

"I just think this thing is a special project that needs everybody's attention," says Van Deventer.

StreetLight began in the fall of 1992 in an aging 40-foot transit

bus that was turned into a mobile drop-in centre, featuring a lounge, food bar, music and games staffed by a Youth for Christ worker and a handful of Christian volunteers.

Asthmatic bus needs replacing

But it keeps breaking down. In early March the asthmatic bus was off the streets for two weeks when it coughed a few times, wheezed and stopped running. The street kids wondered whether StreetLight was on strike too. (Calgary transit workers have been on strike since mid-February.)

StreetLight supporters want to raise \$150,000 to replace the aging bus with a new 47-foot, two-storey fifth wheel customized RV, complete with truck and trailer.

To raise the funds StreetLight is holding a public fundraiser on May 15 at Stage West.

That will be followed a week later by the private Tri-Jay Carpets

Continued on page 11...



Calgary street kids lounge in front of the StreetLight bus.

GORDON LEGGE PHOTOS (1)

StreetLight's director lives dangerous but rewarding life

Gordon Legge

CALGARY — Working with street kids is perilous at times.

Six months ago Maria Petrou, director of Youth for Christ's StreetLight ministry, pricked her finger on a hypodermic needle.

"I don't think I'll ever forget how terrified I felt the day I accidentally pricked myself with a dirty drug needle while cleaning the bus," Petrou later wrote in a letter to supporters.

Three months later, she sat in a doctor's office waiting for her HIV

blood test results.

It came back negative and she cried like a baby with joy.

"Words can never come close to expressing my thankfulness to all of you that prayed for me and called into the office with your concern," she said. "Never before have I been so scared. But never before have I felt so blessed by those around me."

Even one of the street kids who didn't believe in God prayed for her — just in case he was wrong.

"Through all this I have learned

that I am called to be a living sacrifice every day of my life, no matter how long that may be," says Petrou. "God has given me the challenge and the privilege to love street kids face to face."

Such is the remarkable witness of Petrou, 26, who has been working with the StreetLight bus ministry since she was 19.

After graduating from high school, Petrou went to Bible College, expecting that she would one day be a missionary in some foreign country.

When she first became involved with StreetLight, she didn't want to have anything to do with the kids. She couldn't stand the sight, let alone the smell of them.

Yet shortly after she became involved she decided to go panhandling on the Stephen Avenue Mall to find out what street life was like.

Embarrassed, humiliated

Petrou thought it was pretty cool till a fashionably dressed businessman told her to get off her butt and find a job. He then spit in her face. She was embarrassed and humiliated. But it helped open her eyes to the reality facing Calgary's homeless children.

"Now I can't get enough of them," she says. "The more time I spend at StreetLight and Youth for Christ, the more I realize how big the need is."

The need is great given the hundreds of pre-teens, teens and young adults who roam the streets of downtown Calgary without a place to call home.

Long before an 11-year-prostitute was seized on the streets of Vancouver in February and shook the sensibilities of Canadians, Petrou knew the reality of child prostitution.

Two years ago, she wrote supporters about the heartbreaking story of Kirsten, a 10-year-old girl being pimped by her own dad.

In November of 1999 Petrou was led out of the bus by one of her regular kids and taken to a nearby bush where she found Kirsten

sitting quietly crying, rocking and hugging her knees.

Petrou crawled in beside her and put her arm around Kirsten. Even though Petrou was a total stranger, Kirsten knew "Maria is safe." Kirsten spent the rest of the night tightly clutching Petrou's coat sleeve.

"She doesn't even really understand what she is doing, or rather what her father is making her do," wrote Petrou afterwards. "She knows she doesn't like it. But Kirsten obeys her father."

Thereafter, Kirsten would sometimes call Petrou on her cell phone in the middle of the night. One evening, after a middle of the night phone call and a drive down to the curb where Kirsten was waiting, Petrou led the 10-year-old to the Lord.

Petrou contacted Social Services and agreed to immediately contact them the next time Kirsten called so that they could intervene. Petrou has not heard from Kirsten since and is unsure of Kirsten's whereabouts.

Over the years Petrou has witnessed to countless others. Some have eventually pulled their lives together and returned to thank her.

"I'll do whatever it takes to show them they are special; that there is a God and that God cares for them. I've learned to see these kids through the eyes of Christ. I wasn't able to before. I've been humbled."



A group of street kids ham it up in front of the StreetLight bus. Director Maria Petrou is in second row, fifth from left.

News/Psychology

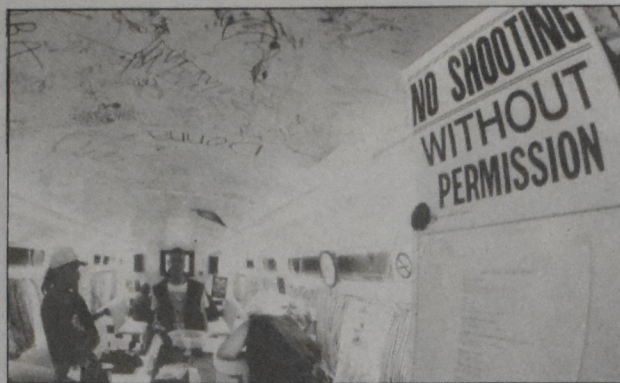
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customer appreciation night. When van Deventer and Becker started their business 11 years ago, they decided to tithe their business income over and above their personal tithes. Since then they've helped a number of city ministries including StreetLight.

On this occasion they've invited their customers and suppliers, along with their families. While the businessmen are picking up the tab for the evening, they've asked their customers to consider pledging a donation to StreetLight.

"I like to consider it a joint effort," says van Deventer. "We've had a really great response."

It's only by the grace of God that the bus keeps going, he says. "It's a way of loving these kids to



A wide-angle shot of the interior of the StreetLight bus.

the Lord."

One of those kids, Megan James, 20, dressed in a thin gray sweater and baggy jeans, leans

against a chrome railing at the front of the bus munching on a sandwich. She totally agrees with van Deventer.

Emotional intelligence is big business

Anyone can become angry—that is easy. But to be angry with the right person, to the right degree, at the right time, for the right purpose, and in the right way—this is not easy. Aristotle

Emotional intelligence has become big business in the corporate and consulting world. The latest brochure coming across my desk is advertising a "business leaders conference you won't want to miss" entitled "Applying Emotional Intelligence to Business Solutions and Success." The price is \$995 for two days; however, early bird registration is offered at \$695. The two-day conference will be held in the summer in Toronto. Big names in the "emotional intelligence" research sector will be speaking at this business conference.

Participants will learn what the latest emotional intelligence research is revealing about effective business performers. Human resource personnel will also learn how to recruit, retain and develop top talent. Sales people will learn how to optimize sales and customer service by embedding emotional intelligence into the selling process. In addition, all participants will gain insight and perspective about emotional intelligence and children to help the next generation adapt to a rapidly changing environment. Furthermore, the conference promises participants they will acquire fresh but practical insights on how to develop globally diverse leaders for the future.

E.Q. beats I.Q. in success in life

I wrote a column for the *Christian Courier* on emotional intelligence some time ago and continue to keep tabs on this burgeoning field. Still, we may ask ourselves what is really new about the phenomenon that is as old as Aristotle's advice on anger (as quoted above) and Socrates' suggestion to "know thyself"? The reality is that theorists now have a better handle on what makes up emotional intelligence (E.Q.), especially in this rapidly changing global world. They also found our emotional intelligence (E.Q.) is a better predictor than our intellectual intelligence (I.Q.) for success in life. In other words, we do not have to

Getting Unstuck

Arlene Van Hove

be intellectually brilliant to manage life well.

Dr. Reuven Bar-On, an American-born Israeli psychologist began his work on emotional intelligence in 1980. He wondered why some people who are blessed with superior intellectual abilities seem to fail in life while others with more modest gifts succeed. He defined emotions as an array of personal, emotional and social abilities and skills that influence one's ability to succeed in coping with environmental demands and pressures.

After more than a decade of research Dr. Reuven Bar-On discovered fifteen components that make up emotional intelligence. Together with Steven J. Stein, Ph.D. and Howard E. Book, M.D. he went on to develop the Bar-On EQ-I a self-report instrument that measures a comprehensive understanding of an individual's emotional health. The fifteen components being covered are: emotional self-awareness, assertiveness, self-regard, self-actualization, independence, empathy, social responsibility, interpersonal relationship, reality testing, flexibility, problem solving, stress tolerance, impulse control, optimism and happiness. (More about this in the next column).

The question we as Christians need to ask at this point is whether these skills can be integrated with our Christian faith? And if so, should we not be as enthusiastic about developing emotional health as the business world seems to be?

At the end of this month our counselling agency will offer a presentation on "Why emotional intelligence is crucial for Christians." We know the hard-working board and their spouses will attend. We are hoping a few regular and faithful supporters will also be there. But will the general public? And the price? It's free.



Arlene Van Hove is a psychotherapist with Cascade Christian Counselling Association in Surrey, B.C.

I think it's the best place for teenagers," says James, who ended up on the street 18 months ago after a falling out with her parents.

"It's more personal," says James, who first found StreetLight after friends from the street brought her along one evening.

James, with support from Street Light director Maria Petrou, moved off the street four months ago and into an apartment with two other friends. She works cleaning car interiors at a PetroCan car wash. She's getting along with her parents again. But she drops by the bus frequently to visit her friends and touch base with Petrou.

"We need a new bus," says James. "There's not enough room. It gets really cramped.... It's a good bus. It needs to retire."

Every Monday and Thursday evenings the bus is parked along 12th Avenue S.W. near 4th Street. When it first opened, the centre attracted 30 to 40 young people. Today upwards of 140 young people may show up, crowding into the bus and out onto the street.

A home for street kids

The bus serves as the closest thing to home for the thousands of street kids who have visited since it opened. The ceiling is covered with black marker graffiti, including signatures galore and short messages like "The Fish was here." The occasional bumper sticker fills out the white space: "No Jesus, no peace. Know Jesus, know Peace."

Near the front is StreetLight's mission statement: "To share God's love and hope with street kids through friendships that support, protect and enhance their lives." Nearby is a sign reading, "This bus is thoroughly prayer conditioned."

Buns, cheese and cold cuts, yogurt and slices of fresh fruit sit on a counter, along with juice and hot drinks. A foosball table has been carted out onto the street along with several white plastic garden chairs. Inside is an ancient Pac Man game. The raucous sound of Creed and DC Talk blare from the speakers near the back, sometimes turning the aging bus into a miniature mosh pit.

Fortunately because of this winter's relatively mild temperatures, the bus has kept on going until recently. Last year, it was parked for four months because it was too cold to start. Petrou began making plans two years ago to replace the bus but, because she was working on her own, fundraising for the project moved slowly.

Then last fall a committee was formed to give her a hand. Thus

far, about \$40,000 in cash donations and \$30,000 in pledges have been collected.

The new unit will contain a large kitchen where food can be prepared and served either inside or outside onto the street. It will contain an office for one-on-one counseling. It will have a computer to help young people set goals, prepare resumes and sharpen their computer skills. An upper loft area will be equipped with video games and a television.

Many kids relying on bus

Even the volunteers are looking forward to the new unit. "A lot of these kids totally rely on it," says Andrew "Zak" Prince, 21, a student at Prairie Bible Institute in Three Hills who, along with another student, has driven into Calgary every Thursday since September to volunteer at the bus. "We need all the help we can get."

Prince says working with StreetLight has improved his faith. "My relationship with Christ is so much better when I can share it with others."

Someone else who has been touched by the experience is Ardell Kerr, 66, a retired transit bus driver who has volunteered to drive the StreetLight bus for the past five years.

Kerr drives the bus as a way of showing his gratitude to God for healing a horribly painful arthritic condition seven years ago at Northwest Victory Church. He gives the young people some grandfatherly attention by chatting with them and quoting Scripture to help them sort through their problems and concerns.

At one time, Petrou used to hold a group Bible study on the bus. But she found it turned off the young people and they quickly vacated the bus. Now they witness one-on-one and she's planning to start up a Bible study or Alpha course on a different night of the week for those interested.

Nevertheless at the end of the evening, there's a de-briefing and a prayer after locking up the doors.

Petrou asks each volunteer about who they talked with, what they learned. "Try to remember their names and catch them the first or second time they visit," says Petrou. "If we want the kids to feel welcome, you've got to make them feel welcome."

It's the small things that matter. That evening Petrou gave Megan James a birthday card along with a snow-white gorilla clasp on a fat yellow banana to celebrate her 20th birthday earlier that week. "I've never seen that girl blush," Petrou laughs.

Dutch Liberation

Liberation 1945 and the incompetent farmhand

Berta Hosmar

It was spring 1945, and after five years of German occupation, we were anxiously awaiting the day when the Allied Forces would chase the Germans out of the Netherlands and we would be free once more.

It seemed as if each new day was scarier than the one before.

English Spitfires flew over our town by day and by night, dropping their deadly cargo on neighboring Germany, but also bombing nearby bridges and railroads, sometimes missing their targets.

Only a few days earlier several blocks of homes in town had been destroyed by bombs. More than a hundred people in town had been killed.

The cows were the first to notice that, as a farmhand, George was woefully incompetent.

Stores were empty, the hydro was cut off, and as it became clear to the German soldiers that Germany had pretty well lost the war, they became more cruel and desperate.

Then there was also the never-ending stream of starving people from nearby cities trying to get some food from the farms.

Mercifully, as children we did not fully comprehend the fear of the adults. Our world did not reach much beyond our immediate environment. Yet, fear was our constant companion — fear that there could be another bombing any time, fear that Dad might be picked up by the enemy and sent to a labor camp, fear that he would be shot like some other men in town, fear of land mines that made the woods around our town unsafe, and fear of the German soldiers.

But, compared to our friends, we were fortunate.

For more than five months now, someone had been sharing our daily lives and providing us with much-needed fun and diversion. He was not a member of our family.

His name was George. He was 23 years old. He was an *onderduiker* — a temporary guest and illegal helper. Like many other young men in Nazi-occupied countries, George had been ordered to work in Germany for the enemy. And, like many of



Since the farmers were expected to provide food for for the Germans as well as for the Dutch, they were given permission to hire farmhands.

them, he had decided he'd rather go into hiding, and he ended up at our farm. Since the farmers were expected to provide food for the Germans as well as for the Dutch, they were given permission to hire farmhands.

So George, complete with a false passport provided by the Dutch Underground, arrived one day and promptly changed his city clothes for coveralls and wooden shoes.

That's when our fun began.

The cows were the first to notice that, as a farmhand, George was woefully incompetent. That first day when George was let loose in the barn, we children watched him in utter amazement and delight.

George confidently lowered himself onto a stool under the cow's belly, studied the animal's udders intently, spit in his hands, rolled up his sleeves, grinned at us and said cheerfully: "Abracadabra, here she goes!"

Grabbing a teat in his fist, he yanked it down hard.

Not a drop of milk appeared. The cow just mooded and kicked with her hind leg.

"You take two at a time," my brother pointed out, and George, willing to learn, now tortured two of the four teats.

"You don't pull them at the

same time," I admonished George, feeling sorry for the cow.

Finally a thin stream of milk squirted onto the straw.

George was jubilant. "Nothing to it!" he boasted.

But then my dad entered the barn and suggested it would be a good idea to get a pail for the milk, a minor detail George had overlooked.

During the following weeks, George became our hero. With his keen sense of humor and his love of life, he brightened our days during that dark, cold and scary winter of 1944-45.

As we sat around the dinner table after supper with only the light of a flickering candle, yet unwilling to go to bed at seven o'clock, George taught us new games and kept us spellbound with his numerous tales of daring escapes from the enemy.

He stayed calm when we heard planes overhead and helped my parents to herd us into the cellar.

Looking back now, I see that life must have been rather boring for a young man far away from family and friends. His life was on hold, and he was in constant danger. Yet, all I remember is his cheerful personality.

Then one day romantic love

entered George's life. We lived very close to town and were surrounded by neighbors. George would visit those neighbors occasionally, and everybody loved him. So did Annie, who lived close to us.

Sparks flew, and pretty soon George openly admitted to us that Annie was his one and only true love.

We were fascinated. This was something new for us. Imagine that — boyfriend and girlfriend! Did they kiss? Hold hands? The thought alone made us giggle.

When George was nearby, we sang the Dutch version of "Love and marriage, a baby in a carriage," and dissolved into helpless laughter when George pretended to be embarrassed.

Pretty soon, since he could not visit his love during the day, George appointed me to be his mailman, and I was delivering mushy notes scribbled by George and his Annie, notes I not only delivered but also secretly read and enjoyed.

Soon George was no longer always available to entertain us at night, for he was out courting Annie. This was rather difficult, for there was an 8 p.m. curfew, when everyone had to be indoors. If you were caught out by patrolling soldiers and did not have a valid reason, like an emergency, you were picked up and tossed

into jail.

George was rather reckless, and often he would come home late at night. He'd sneak through back yards in the dark and cross the road when no soldiers were in sight.

Then one night his luck ran out.

At breakfast the next morning, our parents told us somberly that George had not come home the previous night. They feared he'd been caught. Dad investigated, and sure enough, George was behind bars.

We realized how much we loved him, and we cried and we prayed, knowing he might be shot. People had lost their lives for lesser crimes.

Then my dad grabbed his coat and set out for the police station.

"I can always try to get him back," he said.

We waited in fear, and we prayed even harder.

Hours later we heard happy voices at the back door, and when we yanked it open, we were greeted by a triumphant George and a beaming Dad.

"Look," George boasted, "that commandant even gave me a document stating that I am a much-needed farm employee." We chuckled, for as a farm-hand George was still a disaster.

Dad said quietly: "It took a lot of talking, but that commandant

Dutch Liberation/Family



Germans on the retreat at the end of the Second World War.

was basically a good and fair man."

It must have been difficult for Dutch adults to be confronted by good, decent German soldiers.

You feared their power, you detested their ruthlessness and cruelty, you wanted them out of

by parents, teachers, friends and neighbors to fear the foreign soldiers, to lie to them if that would save lives, and to stay as far away from them as we could. We grew up with that hate and that fear.

"I'll never lift a finger to help those pigs," George had once told us in a rare moment of anger.

Later our parents once told us that his brother had been tortured in a concentration camp, so we wholeheartedly agreed with George. We were convinced that all German soldiers would go straight to hell when they died.

Yet, there came a day when George had to eat his own words.

One wonderful, glorious morning in that spring of 1945, we heard that Canadian tanks were close to our town, and that we were about to be liberated.

Everything seemed to be happening at once.

German soldiers were fleeing in tanks and trucks or on foot. Others were marching in front of Canadian tanks, arms raised in surrender.

People were everywhere, cheering the

Call me 'Crash'

No matter how old you get, there are certain things that your family won't let you live down. When I was barely 18, I backed my '67 Rambler into my brother's newly sided house. In those days cars were designed by the same people who built Sherman tanks. The aluminum siding crumpled upon impact like ... well, like aluminum. It wasn't a pretty sight — not the battered siding nor my brother's expression. The siding was replaced shortly thereafter, but my reputation as a terrible driver was forever established. Eventually he gave up calling me "Crash", but I notice he still looks nervous whenever I leave his place, and he tends to stand between my car and his house.

That was so many years ago and really I've been quite good ever since. Okay, there was that unfortunate incident with a tree, but the charges were dropped. And I guess I did remodel the cavestrough with the Nova right after Jack finished painting it (the car, not the cavestrough). But other than that I've done well.

Blind spots the size of the township

For a long time our only farm and family vehicle was a big old Econoline van. It had blind spots the size of the township and steering that would make Sly Stallone grunt. Nevertheless, I became quite adept at parallel parking that baby. While whistling "Gimme 50 acres & I'll turn this rig around," I could glide her into some pretty tight spots with relative ease. So generally I don't have too much trouble parking these days, especially since I'm usually driving a little Jetta.

However, one situation I will go to great lengths to avoid is underground parking. Being mildly claustrophobic, I start to feel "trapped" the minute I get past the ticket spitter. Then of course there's the issue of directionality. With no outside windows and nothing but rows and rows of cars to be seen, I'm pretty much lost once I go around the first corner. Add to that the trauma of taking an elevator (another small, enclosed space) and you have a recipe for disaster.

Now you understand why I was less than thrilled last week when I had to drop off our passport applications at the Kitchener office. It's located on the sixth floor of a downtown complex. You can't park on the street, and the few outdoor spaces cost a minimum of \$3. What choice did I have but to enter the dreaded underground facility? Determined not to leave ground level, I drove around a couple of times and finally spotted an

liberators, hugging them if they got the chance, while others were jeering and spitting at the enemy.

Amidst all that confusion two desperate German soldiers ran into our house, trying to hide. Nobody else was inside at the time, but George had seen the two men running into the house.

Not thinking of the danger, for they still had their guns, he ran after them. He yelled at them and told them to surrender, but the soldiers refused and locked themselves in a closet.

George ran back outside and spoke to a Canadian commander.

George spoke English very well, and moments later a tank

rolled into our yard. It looked as if the Canadians were ready to level our house and kill the two Germans.

"Wait, wait," George pleaded. "Don't shoot yet; let me try once more."

"Only a few minutes then," the Canadian commander agreed, and George went back into the house.

A short while later, two frightened soldiers emerged, arms raised, followed by George carrying two rifles.

This time George did not have his famous triumphant grin on his face. Instead, he seemed thoughtful and totally oblivious to the cheers of the crowd, who

Intangible Things

Heidi VanDerSlikke

opening. Well, it would have been an opening if that stupid black VW with the Tweety-Bird air freshener hadn't been parked at least a bit over the line. So, I took matters into my own hands and created my own parking space. I wasn't the only one. There were lots of vehicles that looked more abandoned than parked. Half an hour and 55 cents later I was on my way home. Not so bad.

Unfortunately the passports had to be picked up a week later. This time there were no spaces, legitimate or otherwise on ground level. I made my way back to the gate and shrugged to the attendant, "Can't find a space." He looked amused. "You didn't go down. We have four levels. Just go down and you'll find a spot." Easy for him to say.

What are the odds?

My palms began to sweat. Okay, Down. And down. *Sheel*. Keep calm. Finally a place to park. That is, it would have been, but there was that shiny black VW and Tweety-Bird with his mocking grin, taking up one-and-a-half spaces again. What are the odds? Only one thing left to do: create another spot.

The elevator smelled like fresh paint. It took me to the lobby of a different tower than the week before. Some kind soul noticed the look of desperation on my face and the envelope in my hot little hand, "Passport Office?" I nodded. "Down the hall, turn left at the end, go up the stairs, across the corridor and through the lobby. Then follow the signs to the elevators." I kept repeating the instructions as I walked.

Mission accomplished, I relaxed a little when I stepped back into the elevator and got a whiff of paint. But the relief was momentary. I forgot

which level I was parked on. It's a good thing they color code the levels, or I'd probably still be there, hallucinating from the paint fumes.



Heidi VanDerSlikke lives and drives in Harriston, Ont.



Feeding a hidden guest.

News

Modern Mohawk miracle

Sue Careless

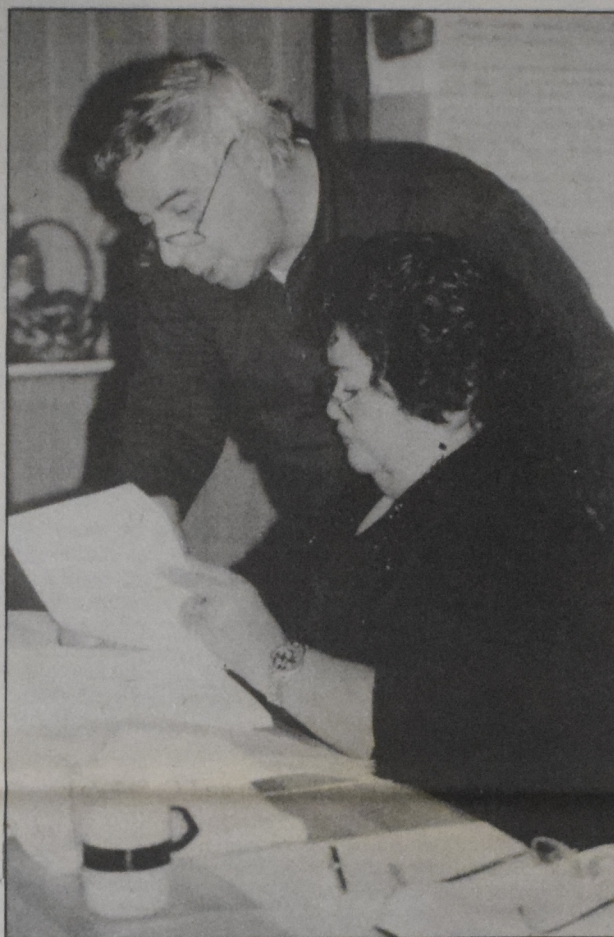
KAHNAWAKE, Quebec — Harvey Gabriel will never forget accidentally giving his teacher the strap. He had learnt only Mohawk in his Kanehsatake home northwest of Montreal but at school on the reserve only English was permitted — even at recess. The young boy had been caught uttering Mohawk. As the teacher whipped the dreaded strap down, Harvey instinctively pulled his hands back and she lashed her own knees instead.

Eventually almost a whole generation of native people lost their mother tongue with such strict English-only instruction.

Translating Bible into Mohawk

Harvey, now 60, still cherishes his Mohawk language. He works as a tool-and-die specialist in Montreal but after work he devotes two or three hours a day, seven days a week, to Bible translation. He has drafted into Mohawk: *Genesis*, *Job*, *Jonah*, *Daniel*, *Romans*, *Ephesians*, *Philippians*, *James*, *The Epistles of John* and *Revelation* and has begun *Acts*.

Harvey is continuing in the footsteps of his great-grandfather Sose Onasakenrat, also known as Joseph Swan, who was a Mohawk Bible translator and preacher. Harvey is a tireless translator but he is not alone.



SUE CARELESS

Harvey Gabriel and Mavis Etienne confer on a contemporary Mohawk Bible translation at Kahnawake, Quebec.

and *Esther*.

"It means a great deal more after you've translated it," Dorris said.

Josie and Harvey with Mavis Etienne have produced a CD Rom to accompany *2 Corinthians*.

The sisterhood will bequeath a tremendous spiritual and cultural legacy to the next generation. Charlotte said of her translation work, "I will give up everything else, before I give up this."

Prayer Warrior

Mavis Etienne, a negotiator during the 1990 Oka crisis, is a prayer warrior. She discovered the impact of her native language, Mohawk, when she began to use it in prayer.

"Because my language is so descriptive, it expresses the deep feelings from my heart. Recently when I was praying in Mohawk, I just broke down and cried, sobbing, as I confessed to God and spoke to him out of the depth of my heart."

As a child, Mavis spoke only Mohawk in her Kanehsatake (Oka)

home, but was restricted to English at school. Today she is bilingual in Mohawk and English.

Giving consolation and comfort

As clinical supervisor at Onen'to:Kon Treatment Services, Mavis works daily with people who have been devastated by the residential school system. Yet she is not discouraged. "The main way God reaches the needy is to use us — our arms and our voices — to give consolation and comfort and we need to feed the poor before we give the bread of life."

As project co-ordinator for the Mohawk Bible Translation team, Mavis also tries to provide her people with the bread of life.

The translation project all began when Mavis Etienne wanted to read Mohawk Scriptures on her weekly radio Mohawk Gospel Program. She was frustrated, however, with only having available the four Gospels in Mohawk. She discovered that between 1787 and 1839, all of the New Testament had been translated into Mohawk

— except *2 Corinthians*. Only *Isaiah* had been translated from the Old Testament.

The original goal of the team was simply to translate the missing epistle, which they did. But Mohawk, like any living language, constantly changes. The team realized there was a desperate need for a completely modern Mohawk Bible. Their work had only just begun.

Back-translations

Once a month the sisterhood and Harvey meet with Mavis and other native speakers to determine if their translations are accurate, clear and natural. Mavis, along with her brother Roger Cree and their sister, Hilda Garcia then translate the Mohawk back into English (called a back-translation).

These back-translations are then checked against the original Hebrew and Greek by Tim Stime, the project facilitator and a former

"Because my language is so descriptive, it expresses the deep feelings from my heart. Recently when I was praying in Mohawk, I just broke down and cried, sobbing, as I confessed to God and spoke to him out of the depth of my heart."

Wycliffe Bible translator, and Hart Weins, Director of Scripture Translation for the Canadian Bible Society along with Ruth Spielmann, a CBS consultant. The threesome provide the native translators with linguistic and theological support.

While the translators are moving swiftly through the draft stage, the community and consultant checking process is inevitably time-consuming. Meanings of words can vary among the six Mohawk communities. It took twenty minutes and twenty letters to agree on the Mohawk word for "the strongest authority," *raoianerenseratsatse*.

Meaning rather than word for word translation is crucial. "In the flesh" was misleading because "flesh" had been translated as "meat." A new phrase had to be found.

When consensus has been reached on all the changes, Celine Bastien Genest transcribes the final version into computer format.

Recently the sisterhood, Mavis and Harvey studied at The Summer Institute of Linguistics in Arizona where other North American indigenous translators were

amazed at the enormous strides the Mohawk project had taken.

Race against time

Still at the current pace these dedicated translators will not live long enough to complete the huge project. The translators, in consultation with The Canadian Bible Society, are exploring ways to speed things up. One solution would be to have one or more of the translators working full time on translation. This would require an increase in funding for the project.

Catholics and Protestants work together on the current translation team, while funding comes from across the denominational spectrum. Last year, the United Church of Canada, the Canadian Conference of Catholic Bishops and the Anglican Church of Canada joined the Canadian Bible Society in making significant donations to the project.

The Mohawk population today represents about 30,000 people in North America. While only about 15 per cent speak Mohawk, this number is growing with aggressive language maintenance programs.

For many Mohawk children today, the situation has completely reversed from when the translators attended school. Today's Mohawk students hear only English at home with their parents, yet are enrolled Mohawk immersion for their first four grades. Afterwards, if they wish, they can continue in a bilingual program right through high school.

The Mohawk translation team hopes to place modern Mohawk Scriptures in their hands, trusting God will place it in their hearts.

John 3:16 in Mohawk

This is the Mohawk *John* 3:16, which was translated by Joseph Swan:

"Aseken ne Niio tsini sakohnoronk8ahon non8we, iah tastesakohnonhianiheki n'enskat ok ro8iraen, asakaon tosa aiahiheie tsini iakon tiaka8etakon raonhake, ok eken tanon neh aiakoientake ne raonhake atsenonniat."

(The number 8 represents the "w" sound.)

This is Mavis Etienne's English back-translation:

"Because God loved people so much, He was not stingy in giving His one and only Son so that people who believe in Him will not die but instead will receive in themselves marvellous joy."

Book Review

A brief, very readable, beautifully-packaged biography of Tolkien

J.R.R. Tolkien: The Man Who Created The Lord of the Rings

By Michael Coren

Stoddart Publishing, 135 pages, \$27.95

Reviewed by Harry der Nederlanden

When asked to name their favorite book written in the last 100 years, the British responded overwhelmingly with *The Lord of the Rings*. The website that carries the trailer for the movie to be released this year has attracted more downloads than the previous record holder, *Star Wars: the Phantom Menace*.

Michael Coren has given us a brief, very readable and beautifully packaged biography of the writer of *The Lord of the Rings* — J.R.R. Tolkien.

Ronald Tolkien was born in Bloemfontein, South Africa in 1892, but he was sickly and, when he was only three years old, his mother took him back to England, where she had recently come from. Ronald never saw his father again, for he died of rheumatic fever before he could rejoin his young family.

Not a dry chronicle

So Ronald was raised by his mother and her family in a village near Birmingham. Coren does a good job depicting some of the childhood experiences and local

color that may have shaped the young boy's imagination and influenced his later writing. This is not a dry, factual chronicle.

Ronald's mother Mabel joined the Roman Catholic Church when he was still a young boy, not an action taken lightly, for it was still a minority religion in England at the turn of the 19th century. And Mabel's family did not approve. They cut off support.

A young orphan

It was only due to the interest and help of a Roman Catholic priest, Father Francis Morgan, that the bright young boy received an excellent education at one of England's better Catholic grammar schools. Father Francis became more than a helper when the young, weary mother died of diabetes before he became a teenager. He became the boys' guardian, and they shared a dreary residence with an aunt.

There was, however, another orphan living in the same house, a pretty girl called Edith, three years older than Ronald. But the two quickly became a pair. Too young,

said Father Francis, and the two were separated when Ronald was 16.

Old flame rekindled

When Tolkien turned 21, he was a student at Oxford, doing very well on a scholarship. He had not forgotten Edith. On his birthday, as he had promised, he wrote to Edith, only to discover that she was now engaged to another fellow. Hopping on a train, he sought her out. The old flame was rekindled and soon she was engaged to Tolkien. However, because Tolkien was Roman Catholic, Edith, like Tolkien's mother years earlier, was disowned by her remaining family.

Tolkien graduated from Oxford in 1915, shortly after the First World War had begun, and he was immediately called up to serve. Before heading across the channel to the trenches, however, he and Edith got married. After about one year at the front, Tolkien contracted trench fever and was sent home — intact.

He had begun writing stories and poems on mythical themes before the war, and as he was convalescing, he resumed his writing. Coren suggests the trenches of World War I may have suggested the underground world of the hobbits in *The Lord of the Rings*. After his discharge, Tolkien, who had always been interested in

languages, took a job working on the *Oxford English Dictionary*.

But he wanted to get into teaching and soon landed a professorship in Leeds. While teaching English literature at Leeds, he worked on a dictionary of Middle English and on editing a long poem in Middle English called *Sir Gawain and the Green Knight*. On the side, he began work on a tapestry of tales that would become the *Silmarillion*.

By this time he had also started a family — two boys, for whom he sometimes composed stories. Two more children followed later.

In 1925 Tolkien became an Oxford don. At last he was back in the city and school that he had grown to love when he was a student. Tolkien was a good teacher who drew many students to his lectures in Medieval and early English literature. His life was books, but he knew how to make them come alive.

Tolkien and C. S. Lewis

At Oxford he met a colleague named C.S. Lewis and they became good friends. A circle of friends who shared many interests began to meet regularly to discuss literature and to read their own literary efforts to one another.



J. R. R. Tolkien

DOUGLAS GILBERT

They became known as the Inklings, and at different times included Charles Williams and Dorothy Sayers as well as Lewis and Tolkien.

Lewis was very impressed by Tolkien's first book *The Hobbit*: he pointed out the levels of meaning in it and predicted it might well become a classic. The book's critical reception in both Britain and the U.S. was excellent and so were sales. So his publisher demanded more hobbit stories.

But Tolkien's teaching and then World War II slowed him down. By the end of the war he was already in his fifties. With the encouragement of his wife and friends, he kept working on the fantastic world that was unfolding in his imagination. It took Tolkien 12 years to finish the story of Bilbo and Frodo and the magic ring, to invent the many adventures involving the Black Riders of Mordor, the orcs, Boromir and the Mountain of Fire. When at last the story was finished Tolkien's publisher had to divide it into three volumes.

Coren's rather brief biography (135 pages) is a good introduction to the author for anyone who has been enthralled by *The Lord of the Rings* and who is not inclined to pick up a full-scale biography. It provides no great insights into the author or his writings but does provide a good flavor of his life. The pictures are excellent. It should be easily accessible to anyone who has read the novels, and is highly recommended for school libraries.

Michael Coren is host of his own television show and writes a syndicated column, selections of which have recently been published as a book. He has also written biographies of G.K. Chesterton, H.G. Wells, C.S. Lewis and Sir Arthur Canon Doyle.



A panoramic view of the city of Oxford, where Tolkien studied and taught.

THOMAS PHOTO

Opinion

How shall the church speak to the world?

Insights from Bernie Zylstra

John Bolt

While cleaning up my study and putting some files in order, I came across Bernie Zylstra's address, "Let the Church Speak as Church," to the Conference of Christian Reformed Churches in Canada, November 9, 10, 1981. I became curious as to what this 20-year-old manuscript could say to us in our current debates about the sociopolitical task of the church. Because Bernie Zylstra was respected by many wherever they happened to be on the political spectrum, I judged that a review of it could be helpful to our discussion now.

A caution: I acknowledge that my report and summary of this speech has its own tendency and bias. While I will be citing Zylstra's article in some detail and encourage anyone to read it in its entirety, I am writing this article as a participant in the current debate. I do not pretend otherwise. Bernie Zylstra's words are a matter of public record and the quarrel should be with those words, not with the reporter.

Zylstra shares this 'fear'

Zylstra's address was a response to Rev. Peter Jonker's keynote speech "The Task of the Church as Institute in Relation to Current Public Issues," to the Council of Christian Reformed Churches in Canada on November 9, 1981. Jonker concluded his speech by articulating this "fear":

... I am afraid that on the road we are moving now we are more led by what other church institutions practice, due to the failure to see the alternatives, than we want to admit, and more than by what would be an authentic result of our Reformed convictions.

Zylstra explicitly says that he shares that fear, and the remainder of his paper provides the reader with plenty of evidence that the fears are grounded.

Is this the church's job?

One of the striking things rhetorically about Zylstra's observations is the frequency with which he describes the positions and actions of the Canada Council and its Committee for Contact with the Government (CCG) as "confused," "shallow," "incomprehensible," "consistently one-sided," "ill-defined," "far from clear," and so forth. A tone of exasperation can be detected throughout. At one point Zylstra metaphorically throws up his hands: "I can't figure this out."

His frustration involves both the formal, procedural question ("Is this the job of the church?") as well as the content of specific issues dealt with by the CCG and the Canada Council. On some issues it is the former, in other cases it is the latter. On the "National Unity" question, for example, Zylstra states, "My problem with the CCG does not lie in its attempt to speak on this question both to the members of the church and the government itself. My problem concerns *what it said*" (emphasis added). To make Zylstra's observations more concrete let us consider a few of the issues he addresses, beginning with the question of Canadian National Unity (the Quebec issue). Zylstra cites a rather lengthy section from a CCG document taken over from the Canadian Council of Churches. The statement includes the following article (5.03):

We as an interchurch group believe that the present structural arrangements in Canada require change and that a new set of relationships is necessary among the major constituent groups in Canada.

Shallow statement

Zylstra comments: "That is just about the shallowest statement I have encountered during the entire debate." The CCG, he argues, should have objected to its superficiality and to the failure of the CCC member churches to "address themselves to the spiritual crisis beneath the constitutional debate." Instead of addressing the "spiritual flaws of and limited options proposed by humanistic liberalism," the CCG gets itself immersed in detailed matters of constitution law such as federalism, pluralism, multiculturalism, and issues of sphere-sovereignty. Zylstra acknowledges the importance of these constitutional problems and then asks: "But is an ecclesiastical committee, like the CCG, equipped to present guidelines for the resolution of these specifically constitutional problems? I do not think so."

Zylstra also takes issue with the CCG's handling of economic matters. From a CCG letter to Prime Minister Trudeau, Zylstra cites the following two paragraphs:

We find it regrettable that until now the major participants in the constitutional debate have neither provided a clear definition of justice, nor asked any questions as to how division of powers relates to the exercise of justice. In our view

a debate concerning which structures could best serve the doing of justice would promote a unity of purpose in the land rather than engender the antagonisms implicit in any divisive struggle over political prerogatives and material possessions.

In this context the fight over resources should not concern itself primarily with ownership and rights, but rather with stewardship and obligations. What indeed shall we do with our country's magnificent deposits, and to what constructive use can we put them, both at home and abroad, in the service especially of the poor and the needy? Once urgent questions such as these are addressed we believe the problem of ownership will become far less pressing. In deed, it can be solved amicably. (Acts of Synod 1981, p. 69)

'The humanist left'

Zylstra's assessment?: "These two paragraphs are incomprehensible to me." Zylstra notes that the first calls for "a clear definition of justice, which deals with the allocation of rights, and then they state that in the fight over natural resources we should not concern ourselves with 'ownership and rights' but with 'stewardship and obligations.'" For Zylstra, "this placing of ownership over against stewardship makes no sense — a stewardly handling of resources can *rightfully* be done only by the person, institution, or community that *owns* them." Where does this hostile attitude to "rights and ownership" come from?

According to Zylstra, "Here one can detect a typical modern depreciation of property rights popular among the humanist left." Yes, the humanist left! The concluding judgment is tough: "Since the constitutional debate dealt with the framework for the allocation rights in Canada, this kind of statement from an ecclesiastical committee confuses the issue and cheapens the witness of the Gospel."

As he surveys the various ecumenical task forces on coalitions with which the CCG was involved (some only as observers), Zylstra is struck "by their consistent one-sidedness" which indicates that they are "largely contemporary expressions of the social gospel in Canadian garb." (Incidentally, this was also the conclusion of Harry Antonides in his tragically neglected [by the CCG at any rate] book, *Stones for Bread*). The one-sidedness arises because "the world sets the agenda for the church." Zylstra asks "Are there not other public issues which the church could address?" He

mentions as examples, secularization; disintegration of marriage and family; abortion; human rights in Cuba, and concludes, "these issues are not up front because left-wing humanism is not much interested in them, and for this reason the proponents of the social gospel are not much interested in them."

Outside the church's sphere of authority

In conclusion, by making the institutional church "the primary agent to stimulate and direct Christian action in every sphere of life" the church is "outside of the sphere of its own authority" and "contributes to the secularization of politics." According to Zylstra, the entire draft prepared by CCG to guide it in its work and which it submitted for approval by the 1981 Council, "is not an ecclesiastical, confessional document. This is a political document. As a political document it displays major flaws." These include:

1) A confusion between love to God and love for his creation. The statement claims that "to love God is to care for his beautiful handiwork, including human life." On the contrary, claims Zylstra: the first and second commandment according to our Lord are related but not identical. The first leads to the second. "The fusion of the first with the second leads to well-meant humanitarianism."

2) The subversive influence of modern sociology in the understanding of human nature. The statement defines each person as "multidimensional creatures . . . integral parts in a network of social and environmental obligations." Again, no! "To be an image bearer of God is to be an individual centre of responsibility, of responsiveness to the will of God." Hence the importance of human rights. To see the image as "part of the network" is to turn things upside down. Precisely as image bearers, "as individual centres of responsibility, we transcend each social relationship and the whole network that connects them."

3) Confusion and contradiction on economic policy. The draft is clearly written by "political leftists, i.e., persons who are defenders of the welfare state and critics of private enterprise." There is no awareness of the crisis of the welfare state in industrial societies; "when confronted with social problems, the 'Draft' advises the government to be more generous in its financial help with no thought as to where and how government generosity will be funded." The statement is filled

with criticism of materialism and the economic sector is "accused of 'blind preoccupation with power and economic growth.'" Zylstra considers the accusations alleged against business people to be unfair and the diagnosis and therapy — "economic development 'for human well-being rather than for financial gain'" — to be superficial and silly. His conclusion minces no words:

Nobody in his right mind should say such things today, least of all the church. And if it is foolhardy enough to say it, it won't be listened to. And the Gospel of our Lord Jesus Christ will once again be discredited.

In conclusion:

When the church addresses itself to public issues and speaks to government, it must as a rule do that as part of its normal functioning (preaching, sacraments, discipling).

Let the church be church in accordance with its biblical assignments.

Has situation improved?

Twenty years later, we ask, Has the situation improved? Did the CCG heed Zylstra's warnings?

The answer is of course a matter of judgment, but though the CCG does try to be more ecclesiastical I don't think it has fully succeeded. For one thing, the American wing of the CRCNA has now — without synodical endorsement — started its own version of the CCG, and all the criticisms raised above in this article apply to that committee's work as well.

As Reformed Christians in Canada take seriously their responsibility as Christian citizens and address issues such as third world debt reduction, welfare reform, taxes, national unity, life issues, the gay agenda, free trade and so forth, I thought that it would be helpful to listen to a respected voice from our past. Bernie Zylstra's observations, in my judgment, are on target and needed to be heard again. We still haven't absorbed their wisdom.



John Bolt is a professor of economics at Calvin College in Grand Rapids, Mich.

Note: Bolt's article was pruned down rather drastically to fit the page. We hope we have not changed the meaning or damaged the argument. Ed.

Cross-border Broodings

The devil – she made me do it!

Ty Hofman

One of the enduring hot-button issues of our times is the use of gender sensitive language. It's a PC (politically correct) thing that is obviously not going to go away no matter how much us old guys would like to vote it out of business and get on with life as we knew it in the good old days.

Sensitive and crusty guys

I remember back in the early '70's when one of the men in our clergy circle in Grand Rapids would always very carefully refer to the "chairperson" when we had

references to others they always had both genders in mind. Fair enough.

Modern assault on English

The modern assault is on the English language as such. It's paternalistic in its assumptions, they say. When we speak about "the age of man" we insult women by ignoring them. We know that the term "man" so used is gender inclusive, implying both male and female. But that is giving in to a paternalistic age that formed the language and perpetuates male dominance. So "man" is out except

upset that I am considered disabled, which I vigorously deny. When it comes to walking, I'm severely distance challenged, so I use the "handicapped" tag without apology. It comes in very handy at the Van Andel Arena. And my friends love to ride with me. We can even park for three dollars instead of five.

Everyone must pay his-her dues in this insistence on equality. Some sensitive writers today, when generalizing, use he and she alternately, equal time. In a recent conversation with a young college friend, we discussed a well-known public figure in Grand Rapids who not only begins by using "she" but who usually errs in the other direction, with many more "she's" than "he's". Maybe about four out of five times. We concluded that he, yes, a male person, could be trying to atone for the days when he used the offending "he" exclusively. And we wondered at which point he might conclude that he had finally caught up and could begin granting equal time to his fellow males.

I don't have to continue. We know all about how this political correctness bit reaches into every square inch of our existence. The Bible also has not escaped the clutches of the PC people. In some new version, with a little help, we will have Mother-Father God, alternating with Father-Mother God, who will sometimes be referred to as she and an equal number of times as he. And the genderists among us will be counting to make sure that the female references equal the male. It will make us all feel so equal. That we are botching up the fine English language will hardly be noted and surely won't make us feel bad! Or only register a tick on our feelings meter. Unless we are old fogies!

Language politics makes us defensive

This language politics makes us all very defensive. I'm constantly listening to my ministers to find out where they're coming from. They are with-it modern guys who don't want to be classed as patriarchal. Perhaps they want to keep the enlightened women of Neland CRC happy, though we've been spared any rabid feminists of which there are some in our fair city. So my feelings are also beginning to register during the service.

One Sunday the sermon was on Psalm 1, where the contrast is between the "good guy" and the "bad guy." The good one delights in the law of the Lord and is like a tree planted beside the water. In the paraphrasing language of the

pulpit "she brings forth her fruit and everything she does prospers." But the ungodly schmuck who goes his own way, "he is like the chaff that the wind blows away." Now that is one he will have to make up for in the not too distant future or else I'm going to yell "Discrimination!" For equal is fair and fair is equal! We can't allow a slur like that to rest on our manly heads.

And then I get to thinking about "man" and "woman," and it doesn't help much to bring in the word "human." It is pretty hard to escape paternalistic language if you really go out to look for it. If you choose to get rid of "woman" it doesn't help much to come up with "female." It's still rather dependent on "male." Oh me, oh my! We just must have a better solution.

Dutch are way ahead of us

Maybe we should rework the Queen's English. The Dutch are way ahead of us when they use *man* and *vrouw*. They all know that is the boy and the girl side of things. When they speak of us generically they use *mens*. When faced with "chairperson" they use

voorzitter, literally the one who sits up front. Makes sense. But the Dutch do have some problems we don't have. All of their nouns are either masculine or feminine, even when applied to inanimate objects. Oh rats! That won't do either.

But I do suggest one serious change. That whenever we are thinking of generic man, let us use the term "*mensch*". I've seen it in a comic strip and heard of it in circles that are familiar with Yiddish.

"Blessed is the mensch who walks not in the counsel of the ungodly ... but his —"

Oh woe is me, I haven't escaped it yet. How about:

"...but heshe, (or maybe shehe) delights in the law of the Lord."?

Maybe we should just agree to leave it all the way it used to be and flush all of our complexes.

One thing I know for sure, I'm waiting for the day someone says, The devil, she made me do it!

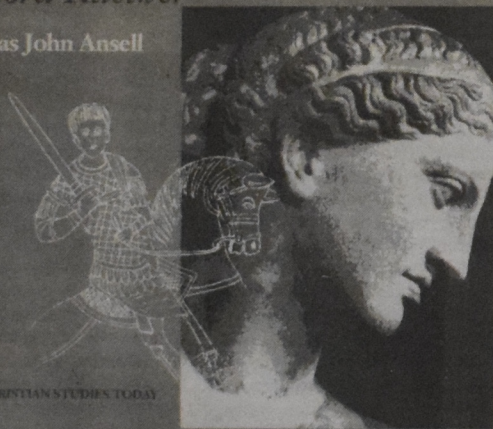


Ty Hofman is a Yankee-Canuck living in Grand Rapids, Mich.

THE WOMAN WILL OVERCOME THE WARRIOR

A Dialogue with the Christian/Feminist Theology of Rosemary Radford Ruether

Nicholas John Ansell



A recent book on Christian/feminist theology.

meetings. Unlike some of us crustier guys he was a very sensitive fellow and, to his credit, he didn't criticize us when we didn't fall in line with his language.

That was not really my first experience with the issue. Way back, in the church I served in Calgary in the '50's, we had young people who were just learning English who were very careful to use "he or she" when either sex might be involved. I don't recall them having discovered the term "chairperson" but if they had, they would gladly have adopted it. They weren't critical of traditional language. They were just making sure that in their

when you are referring to a male anthropod. And this goes all down the line. Gender neutral terms must be used. When that is not possible the terms we use must be given even billing, equal time.

In addition, all language must be purged of pejorative assumptions. We may no longer refer to "slow learners", only individuals who are "learning challenged". Even "handicapped" is a bad word. The State of Michigan passed a special proposal in a recent election changing the word "handicapped" in all of its statutes, at significant cost, to "disabled". I fail to see the rationale. Now I am

I'm looking forward to meeting my neighbours.

For me it's similar to moving into a new neighbourhood. I'm excited about making friends who have the same interests. It's sure to happen in a community of like-minded people with shared experiences and an active outlook on things.

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News Comment

Nose for News



Bert Hielema

THE CURSE OF "interesting times" is upon us. Paris designers in their latest choice of fashion colors have sent the message of a worldwide recession: the preponderance of black on models parading on the Parisian runways says it all. Save for a touch of red in a belt or wrist cuff, the fashion shows featured mostly dark, somber clothing — the color of sobriety and restraint, forecasting gloom in the economy.

Internationally, Bush, now called the Toxic Texan in Europe, is meeting stiff opposition everywhere because of his way of solving what he calls the "Energy Crisis" by drilling for more oil and taking away funds from conservation, thereby blatantly encouraging higher oil consumption. May the curse of "interesting times" be so pronounced in Washington that he will be forced to change his destructive ways.

JAPAN'S BANKING system looks like a slow but sure economic Armageddon, while its political problems are so entrenched that the most insecure job there is being Prime Minister, unlike in Canada, where the departure of the current one is long overdue.

INTO THIS DISCOURAGING picture enters Roy Romanow, who will take the pulse of our health delivery system. We live close enough to the U.S.A. to experience the spillover effect from our Elephantine neighbor. If Texas is any indication, now that its former governor is the U.S. president, all 50 states are in peril.

Texas has had one of the nation's worst public health records for decades. The state ranks near the top in rates of AIDS, diabetes, tuberculosis and teenage pregnancies and near the bottom in immunizations, mammograms and access to doctors. Bush II seems bent on imposing this record on his entire nation: he's cutting funding for day care and for combatting child abuse and he's curtailing programs to make buildings and factories more energy efficient and to find alternate forms of energy. These negative measures will increase anxiety and pollution, and thus respiratory diseases like asthma, already up by 25 per cent.

There is a 5/25 factor emerging in the U.S.A.: five per cent of the world's people, 25 per cent of the world's pollution and 25 per cent of the world's prisoners. I wouldn't be surprised that with its social alienation and its fast food mentality, the U.S. also has 25 per cent of the world's cancer and diabetes patients. It has 40 million who are afraid to seek medical help for lack of insurance, which causes extra stress and more illness. Even though the U.S. spends 15 per cent of its Gross National Product on health care (the highest percentage in the world) it has close to Third World mortality rates.

So, R.R., don't look south for solutions. Roy Romanow's royal rule should be to see the totality of a person. Sickness often comes from unhappiness, from money or marital worries, from loneliness and lack of community. Much of the current diseases are also self-induced: smoking, lack of proper diet and exercise.

SO HERE IS MY prescription. (Save it to compare with the \$15 million blueprint, due in 2002.)

(1) **Have one health system for all, with a deductible rising with income.** Grounds: a dual system will shortchange the poor. There is a shortage of medical personnel and in a dual system, care would go to the highest bidder.

(2) **Triple the tobacco taxes and legalize & tax marijuana at**

the same rate. Grounds: Now millions of dollars are spent on the detection of pot growers and users. Yet, the stuff even has some medical benefits and cannot be much more dangerous than tobacco or overuse of alcohol, both legitimate consumption articles. By taxing it, the savings are double.

(3) **Combine the Environment and Health Ministries, federal and provincial, under one new name: Ministry of Wellness.** Grounds: The state of the Environment is intricately associated with personal health. Foul air, water, and soil affect all people.

(4) **Tax all soft drinks and proven junkfoods and impose an "eating out" levy on restaurant meals, while subsidizing farmers' markets.** Grounds: Diabetes and obesity can be traced to the overuse of soft drinks which cause the average person to consume about 25 tablespoons of sugar each day, causing diabetes, one of the most insidious diseases. Often restaurant meals are too fattening.

(5) **Give grants to community-sponsored youth fitness programs, such as soccer, hockey, gymnastics, even bowling and quilting groups (but not ski-doo clubs — tax them extra).** Grounds: Physical exertion is on the decrease due to TV and video games. Anything that encourages physical movement must be promoted. Also group activities are beneficial for mental health and can prevent depression.

(6) **Have mandatory phys-ed in all 12 grades and pre-school programs.** Grounds: All young people must engage daily in physical activity. With almost all students being bused to school, the walking and running, so much part of an earlier generation, have all but disappeared.

(7) **Subsidize solar and wind systems, hybrid cars and transit systems, while placing a climate recovery tax on all greenhouse gas sources.** Grounds: We must cut down greenhouse gases if we are concerned about life on the planet. The Canadian government has pledged to meet the Kyoto Protocol. This will help to attain that target.

(8) **Give tax relief for stay-at-home spouses.** Grounds: When kids come home from school, they ought to be welcomed by a parent and receive assurance and care. With both parents working, the essential family care is often short-changed.

(9) **Recommend a minimum nation-wide income, and do away with welfare and case-workers.** Grounds: Today being

on welfare is seen as demeaning. This will give people an opportunity to volunteer or live a life of self-sufficiency, eliminating driving to work, and work a garden and so help the environment.

(10) **Decentralize care facilities so that each municipality has its own, close to family and friends.** Grounds: Healing is both an art and a science, and if this means lacking elaborate diagnostic equipment, so be it. More than half of all illnesses are generated by the mind: tender care is more important. The cost of all this will be more than offset by long-term savings in future health costs.

The answers are there. Is the political will?

The curse of interesting times is also evident in the world of Western farming. If I remember correctly, the 1930s depression, too, coincided with trouble on the farm: dust storms, drought, low prices. Now we have other afflictions threatening our rural people, cattle diseases, high debt, overproduction. Of course, farmers have a bit of a long-standing negative reputation: "Our farmers round, well pleased with constant gain, like other farmers flourish and complain," said an English poet, with the fitting name of George Crabbe, some 200 years ago.

MY MATERNAL GRANDFATHER was a farmer, and 100 years ago his farm was small: 12 cows — hand milked twice daily — a few pigs, chickens, a horse for pulling, potatoes, wheat, hay, of course. I recall, 60 years ago, helping bind sheaves and watching the threshing machine making the rounds in the fall. Not much money, but also no debts, no hydro bills, no great worries about markets. My paternal grandfather was a grocer, who came around weekly to my Oma de Haan and traded eggs for coffee and sugar. Barter. No government support. Now farmers must cope with pesticides, money worries, volatile markets, animal diseases, making their work dangerous for body and soul.

THE FINANCIAL BURDEN assumed by the European Union through the Common Agricultural Policy, will bankrupt this fund, because this treaty specifies that the European Union must purchase animals from farmers should the price drop under 60 cents (US). Thanks to mad cow and foot and mouth disease, demand for beef has dropped dramatically, and with most borders now closed to animal products, there simply is not enough money to compensate

these losses.

Not surprisingly, people now clamor for smaller herds, and 'going green'. Green foods, certified organic, command a premium at market, averaging 80 per cent higher over conventional equivalents. Reason: more labor intensive. The entire cost is up front. Two laws of ecology: "Everything is connected to everything else," and "Nothing disappears." Fear about food safety, including genetically modified foods, has boosted demand for alternate products in Europe. Will North America be far behind?

IT IS POSSIBLE THAT mad cow or foot and mouth disease or both will reach our continent too, because of our monocultural practices, over-concentration of animals and world-wide travel. It is also indigenous in Asia and some South American countries.

However, the real reason farming has become uneconomical is that it consumes as much energy calories as it produces in food calories. We don't eat food: we eat diesel fuel, gasoline, fertilizers, pesticides, herbicides — all petroleum derived. The bigger the farm, the greater the amount of pollutants, especially in the West, where marginal land should be returned to nature.

"Oh give me a home where the buffalo roam, where the deer and the antelope play." Now only a wishful dream, because too much land in America should never have seen a plow and should go back to animal habitat, wetlands, wildlife preserves. Farmers should be paid to become true stewards of the land not topsoil destroyers at the expense of us, taxpayers.

Go green, young men. But going green needs government aid in the bridge period as it takes two to five years to rid the land of the man-made additives, which have killed the soil and, if not reversed, will continue to do so, leading again to erosion and dust storms.

So a word to our Canada's farmer chief, Lyle Vanciel: "In brief, it's my belief, you will cause a lot less grief and great relief, if you look ahead to what the world and our country really needs: healthy, pure, unadulterated food that can be trusted." With the 'curse of interesting times' upon us, with money and food markets gone cuckoo, it is about time we savor some sanity.

Bert Hielema still benefits from the contentment his grandparents experienced in their life-times. He is content to live in humble Tweed, Ont.

For a quick Letter to the Editor, send e-mail to:
cceditor@aol.com
 or
fax to 905-682-8313

Classifieds

Classified Rates	Births	Birthday Celebration	Anniversaries	
<p>As of May 1999: Note: 7% GST will be added to all prices listed below.</p> <p>DEADLINE FOR SUBMISSION <i>Christian Courier</i> is published on alternate Mondays. Copy deadline for each issue is 8:30 a.m. Tuesday, nine business days prior to publication.</p> <p>RATES All personal and family announcements: \$16.00 per column inch (pci) + GST (columns are two inches wide). Display advertising re.: businesses and organizations: minimum \$18.20 pci + GST, depending on design and frequency.</p> <p>PHOTOS There is a processing fee of \$25 for the inclusion of a photograph with a personal or family announcement. Photo space is not charged pci, but we reserve the right to determine published photo size. Please note that we cannot use a faxed photo. We need either an original (which we will return) or a downloadable Internet image.</p> <p>PERSONAL ADS <i>Christian Courier</i> would be pleased to handle your personal ad in an efficient and discreet manner. The cost to set up a personal file under a unique file number is \$35. Ads requesting correspondence with this file are run at \$16 pci per insertion. All correspondence is immediately forwarded unopened.</p> <p>NEWLYWEDS & NEW PARENTS We offer a \$25 one-year subscription to couples whose wedding is announced in <i>Christian Courier</i> and to parents who announce the birth of a child in our paper. Please let us know when placing your ad that you want to take advantage of this offer.</p> <p>SUBMITTING YOUR AD mail: <i>Christian Courier</i> #4 - 261 Martindale Road St. Catharines, ON L2W 1A1 fax: 905-682-8313 email: cccadpromo@aol.com</p> <p>OTHER INFORMATION a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format. And editing style. b) Please provide us with clear copy. <i>Christian Courier</i> is not responsible for any errors due to hand written or phoned-in advertisements.</p>	<p>JONKER KUIPERS: Roland and Coby Jonker John and Henny Kuipers rejoice in the birth of their grandson Micah John Roland a son for David Jonker & Heather Kuipers. Micah was born March 30, 2001 and is a new baby brother for Naomi and Avril.</p> <p>DE WEERD: With thanksgiving to our Lord, Mike & Tracy (nee Scholten) joyfully announce the arrival of a son Cody John weighing 7 lbs. 5 oz., born on March 28, 2001, in Palmerston, Ont. He is a little brother for Kaitlyn. He is a third grandchild for Jack & Theresa Scholten and a fifth grandchild for John & Mary De Weerd. He is a third great-grandchild for Alice Van Gysse, a sixth great-grandchild for Henry & Lammie Rumph. Another great-grandchild for Karen Scholten and a great-great-grandchild for Lutina Rumph. Home address: RR 1, Alma ON N0B 1A0</p>	<p>TJITSKE POSTUMA-SYBESMA With great joy we celebrate the 90th birthday of our dear mother, grandmother and great-grandmother on Sunday, May 6, 2001. We thank the Lord for our loving Mom and Beppe, and pray for the Lord's continued care upon her. With love from her family: Ann & Cecil Haagsma — London Caroline & Jeff Adam, Jordan, Meagen, Trudy & Rick Monica, Elaine & Travis Erin, Sarah Ray & Jane Postuma — Winnipeg Joan & Roland Nicole, Kyle, Aleria, Ron & Gloria, Tim & Erika, Lynnette & Randall John & Marge Postuma — Caledonia Ted & Natasha, Christine & Jason, Michelle, Laura, Sarah Wilma & Tony Kempe — Thunder Bay Emma Ben & Patricia Postuma — Thunder Bay Justin, Brandon, Seamus, Tomas, Bridgit Address: 403 White Park Road, Thunder Bay, ON P7B 5E2 807-768-1697</p>	 <p><i>Congratulations to Clarence & Grace Bajema on their 50th wedding anniversary.</i></p>	
	<p>Graduation</p>  <p>"The eternal God is your refuge and underneath are the everlasting arms." (Deut. 33:27) On February 23, 2001, at a special Convocation ceremony held at the Roy Thomson Hall in Toronto, Ont. Theresa E. Miedema was called to the Bar and is authorized to practice Law in the Province of Ontario. Theresa has accepted a position with the firm McCarthy Tetrault of Toronto, practicing in the area of Telecommunication and Competition Law. We are thankful to God and share with joy and pride in her achievement and wish her all the best in her profession. Congratulations! With love from your family.</p>	<p>1956 March 11 2001 With joy and thankfulness, we announce the 45th wedding anniversary of our parents and grandparents WILLIAM and AGNES BENNINK (nee SIDERIUS) We thank the Lord for blessing you and for blessing us through you. May He continue to keep you in His loving care. With love from your family: Bill & Tricia Dadds — Ada, Mich. Lauren, Alexandra Fred & Arlene Bennink — Ancaster, Ont. Aaron, Kaitlin, Meagan David & Fran Bennink — Holland, Pa. P.J., Carlie, Alayna John & Sharon Dykhous — Grand Rapids, Mich. Kailyn We invite family and friends to celebrate with us at an Open House on Saturday, May 5, 2001, from 2 - 4 p.m. at the Mountainview Christian Reformed Church, Grimsby. Home address: 7 Cherryhill Dr., Grimsby, ON L3M 3B3</p>	<p>1951 May 2 2001 Warns Nestleton With joy and thankfulness to the Lord we wish to announce the 50th wedding anniversary of our parents and grandparents CLARENCE and GRACE BAJEMA (nee ALBADA) May God continue to keep you both in his care. With love and congratulations from your children Marilyn, Andy, Ann Julia and your grandchildren Michelle, Jeff, Jeremy Open House in their honor to be held Saturday, May 5, 2001, from 2 - 4:30 p.m. at the Blackstock Recreational Centre, Blackstock, Ont. Best wishes only. Home address: 4340 Malcolm Rd., RR 1, Nestleton. ON L0B 1L0</p>	<p>1951 May 17 2001 "Praise the Lord, give thanks to the Lord, for He is good; His love endures forever." (Ps. 106:1) With joy and thanksgiving we celebrate the 50th wedding anniversary of our parents and grandparents WILLEM and DINY HUMMEL (nee MOES) Congratulations, Mom and Dad! May the Lord continue to keep you in His loving care. With love: Luke & Lammie Hummel — Nobleford, Alta. Jeremy, Daniel, Joel, Karla, Elizabeth, Emily Albert & Ellen Hummel — Nobleford, Alta. Christopher, Edward, Jodi, Andrew Wilma & Martin Meindertma — Fort Macleod, Alta. David, Jolene William Hummel — Nobleford, Alta. Bryan & Wendy Hummel — Nepean, Ont. Rachel, Mikaela Jim Hummel & Carol Slomp — Edmonton, Alta. Tim & Benita Hummel — Nobleford, Alta. Dayna, Jaime, Michael, Matthew We invite family and friends to join us for an Open House on Monday, May 21, 2001, from 2 - 5 p.m. at Sven Ericksen's Family Restaurant, Lethbridge, Alta. Correspondence address: 242-100 2 Ave. South, Lethbridge, AB T1J 0B5</p>
<p>Birth</p> <p>WIERSMA: "If the Lord is pleased with us, he will lead us into that land, a land flowing with milk and honey, and will give it to us. But because my servant Caleb has a different spirit and follows me wholeheartedly, I will bring him into the land he went to, and his descendants will inherit it." (Numbers 14: 8, 24) Paul & Beth Ann thank the Lord for the safe arrival of our son Caleb Isaac born on Friday, April 13, 2001. Caleb is the first grandchild for Robert & Alice Douma of Lowbanks, Ont. and is also the first grandchild for John & Louise Wiersma of Pickering, Ont. Home Address: 490 London Rd., Sarnia, ON N7T 4X2 E-mail: pwiersma@lambtonchristian.com</p>		<p>De Wijk Brampton 1941 May 4 2001 KLAAS and GEERTJE FLUIT Celebrate God's faithfulness on the occasion of their 60th wedding anniversary. Rejoicing in God's blessings to Mom & Dad, we are: Bert & Dianne — Ayr, Ont. Jackie, Mike & Anne-Marie, Darryl & Debbie Ralph & Ann — Scarborough, Ont. Cami & Trevor Poole, Chris & Anna, Nathan, Janielle Andy & Aileen — London, Ont. Kevin, Mark, Laura Jayne Henry & Ann — Cambridge, Ont. Jeff, Jodie Roy & Brenda — Cambridge, Ont. Justin, Ashley Sue & Ian Talsma — Brampton, Ont. Jack, Josh Best wishes may be mailed to: Holland Christian Homes, 7900 McLaughlin Road, Trinity Tower #518, Brampton, ON L6Y 5A7</p>	<p>1951 May 7 2001 "As for me and my house, we will serve the Lord." (Joshua 24:15) LUKE and JEANETTE BROUWER (nee AASMAN) We praise and thank God for His faithfulness. Love and best wishes from your children, grandchildren and great-grandchild: Harry & Rita Chris, Lowell and Raylyn Smith, Les, Kerry, Kelly Helen & Mike Wevers Jonathan, Janine, Justin Art & Maggie Jaclyn, Mike Trish & Abel Marj & Eric Machen Natasha, Charnelle, Tynisha, Tyren Please join us for an Open House on Saturday, May 5, 2001, at Maranatha Christian Reformed Church in Lethbridge, from 2 to 4:30 p.m. Home address: 425 Grandview Village, 20 - 3 St. S., Lethbridge, AB T1J 4P1</p>	<p>Personal</p> <p>Senior/widow in Hamilton interested in meeting female in similar situation with an interest in occasional vacation excursions. Please reply in writing indicating your travel interests to: File #2716, c/o <i>Christian Courier</i>, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1 Replies will be treated in confidence.</p>

Classifieds

Anniversaries		Anniversary	Anniversary	Obituaries	
<p>Gerkesklooster St. Catharines Fr., the Neth. Ont. "The Lord is your keeper." (Psalm 121:5)</p> <p>With joy and thankfulness to our Lord, we hope to celebrate on May 17, 2001 D.V., the 50th wedding anniversary of our parents and grandparents</p> <p>EDWARD and ANNA KAMMINGA (nee KOOTSTRA)</p> <p>We share your joy in the faithfulness of our Lord to His covenant promises and His blessings toward us. It is our prayer that He continues to watch over you, to bless you and to give you strength in the years to come.</p> <p>With love:</p> <p>Anna & Henk deZoete Johan, Matthew, Annalise Alice & Alfred Prins Anthony, Jenna, Stephanie, David Joan & Fred Abma Jacquie and Chris (fiancé), Laurie, Michael, Kari Wayne</p> <p>We hope to celebrate with an Open House on Saturday, May 19, 2001, at the Trinity Orthodox Reformed Church, St. Catharines, from 2 - 4 p.m. Best wishes only.</p> <p>Home address: 601-398 Vine St., St. Catharines, ON L2N 3S2</p>		<p>1961 May 7 2001</p> <p>"A threefold cord is not quickly broken." (Ecclesiastes 4:12b)</p> <p>It is with great joy and thankfulness to our Lord that we, the children of</p> <p>LEO and ALICE VISSER</p> <p>would like to announce the 40th anniversary of our parents.</p> <p>Congratulations, Mom and Dad, Grandma & Grandpa.</p> <p>Thank you for the wonderful heritage of a godly home and for all the love, support and encouragement you have given each one of us. We pray the Lord's blessings upon you and that He will grant you many more years together.</p> <p>Love from your children and grandchildren:</p> <p>Arlene & Ray Borg Joyana, Jonathon Wesley & Tracey Visser Tyler, Jillayna, Brianna Dolinda & Harold Bentum Josiah, Rachel, Justin James & Erin Visser</p> <p>We invite you to celebrate with us at an Open House held for them on May 12, 2001, from 2 - 4 p.m. In the Senior Citizens Hall in Holland Marsh at 19230 Dufferin St.</p> <p>Best wishes only.</p> <p>Home address: 18765 Dufferin St., RR 2, Newmarket, ON L3Y 4V9</p>	<p>"Wentel Uw weg op de Here en vertrouw op Hem en Hij zal het maken." (Psalm 37:5)</p> <p>Appingedam Glen Williams 1951 May 9 2001</p> <p>50 years ago our parents</p> <p>SIEDS TIESMA & SIEMIE HOORNTJE</p> <p>started their lives together with the blessing of the Lord and with their trust in Him. They have been able to share happiness, sorrow and many rich blessings together.</p> <p>Their grateful children and grandchildren:</p> <p>Afien & Henk — Appingedam, the Neth. Yang Soo, Min Jung Yvonne & Leo — Exeter, Ont. Jonathan, Sarah & Steve, Rachel, Hannelle Jenny(†) & Greame — Duncan, B.C. Brendan, Jordan George & Sue — Georgetown, Ont. Jessica, Austin</p> <p>We invite family and friends to celebrate with us on May 12, 2001 from 2-4 p.m. at our Open House, Georgetown Christian Reformed Church, 11611 Trafalgar Road.</p> <p>Home address is: 11 Karen Drive, GlenWilliams, ON L7G 2V1</p>	<p>Hazerswoude Brampton the Neth. Ontario 1951 May 10 2001</p> <p>"And he built an altar there, and called upon the name of the Lord, and pitched a tent there." (Genesis 26: 25)</p> <p>It is with great joy and thanksgiving to our Lord for his goodness, that we announce the 50th wedding anniversary of our parents and grandparents</p> <p>LEENDERT and GERTRUI HASSEFRAS (nee VANDORP)</p> <p>May the Lord continue to bless them in the years to come.</p> <p>With love from your children and grandchildren:</p> <p>Leonard & Janet Hassefras — Brampton Ont. Deanna John & Cathy Hassefras — Brampton Ont. Graham, Jordan, Holly Richard Hassefras — Brampton Ont.</p> <p>Address: 7900 McLaughlin Rd. S., Hope Tower #606, Brampton ON L6Y 5A7</p>	<p>1911 - 2001</p> <p>Aduard, Gr. Grimsby the Neth. Ontario</p> <p>On April 11, 2001, the Lord called to himself in glory, from Shalom Manor, our dear mother, grandmother and great-grandmother</p> <p>SYLVIA ASSIES (nee Leutscher)</p> <p>Predeceased by her husband Jerry in August 1988.</p> <p>Dear mother of: Alice & John Bokma — Port Dover, Ont. Claire & Bill Beldman — Binbrook, Ont. Harmene & Garry Sytsma — Hagersville, Ont.</p> <p>Dear grandmother of eleven grandchildren and eleven great-grandchildren.</p> <p>The funeral service was held in Jarvis on Saturday, April 14, 2001, with Pastor J. Van Weelden officiating.</p> <p>Correspondence address: Alice & John Bokma, 605 Lynn Valley Rd., RR 2, Port Dover, ON N0A 1N2</p> <p>Suddenly at Kingston General Hospital on Sunday, April 8th, 2001,</p> <p>EGBERT BOSGRA</p> <p>in his 72nd year. Beloved husband of Eadie Bosgra (nee Nydam). Loving father of: Annetta and Edward Norman Reta & Richard Raczowski Sylvia & Robert Anderson Pete & Joanne Bosgra Margaret & Ian McKie Jennifer & Steven McGillivray.</p> <p>Dear grandfather of sixteen grandchildren and one great-grandson. Also survived by his six sisters and four brothers. A Funeral Service was held at Grace Christian Reformed Church in Cobourg on Thursday, April 12.</p>
<p>1951 May 1 2001</p> <p>Zwolle St. Catharines</p> <p>Rejoicing in the faithfulness of God, we look forward to celebrating the 50th wedding anniversary of our parents</p> <p>WILLIAM and DOROTHY VEENHOF</p> <p>We love you, Dad and Mom, and thank the Lord for your love for each other. You have left us a rich heritage which we are grateful for. We are blessed!</p> <p>Jacquie & Howard Vanderwier — St. Catharines Mark, Darrick & Natalie, Karen, Len, Jon Diane & Paul Droppert — Campden Rachel & Paul., David, Bryan, Steven Heather & Henry Kikkert — Grassie Julie, Tim, Michelle, Daniel, Hannah, Reuben Anne & Martin Vyn — Dundas Jannelle, Benjamin (†), Joshua, Abbie, Seth Bill Veenhof — Windsor Cody Rosalyn Veenhof — Windsor Nick & Anita Veenhof — St. Catharines Derek, Dylan, Racquel</p> <p>May the Lord bless you and keep you. May the Lord make His face to shine upon you, and be gracious to you. May the Lord lift up His countenance upon you, and give you His peace!</p> <p>Open House: Saturday, May 12, 2001, from 2 - 4 p.m., at Covenant CRC, 278 Parnell Rd., St. Catharines, Ont. Home address: 48 Nello St., St. Catharines, ON L2R 1G7; 905-937-7576</p>		<p>1926 May 6 2001</p> <p>WILLIAM & MARIE DIELEMAN (nee DIELEMAN)</p> <p>We thank the Lord for His faithfulness to them.</p> <p>We are thankful for how they model faith and life for all who follow them.</p> <p>With love from their children, grandchildren and great-grandchildren.</p> <p>Kay & Everett Hooyer Jane Dieleman Adrian & Attie Dieleman Marie & John Verburg Jim & Ann Dieleman Wilma & Jake VanGurp</p> <p>24 grandchildren, plus 19 more through marriages, and 55 great-grandchildren.</p> <p>Address: 21 McGeorge Ave. Chatham, ON N7M 3Z3</p>	<p>Job Opportunities</p> <p>Grace Christian Reformed Church of Welland is seeking a part-time YOUTH LEADER</p> <p>This person will organize youth activities and equip youth to follow Christ and build our church community. Please send resume to:</p> <p>Grace Christian Reformed Church Att. Youth Ministry Committee 660 South Pelham St., Welland, ON L3C 3C8 e-mail: gracecrc@canada.com</p>		
<p>Obituary</p> <p>Peacefully, surrounded by her family, our beloved wife, mother, mother-in-law and Oma</p> <p>JOHANNA HENDRIKA (J0) HUNSE (nee SOMSEN)</p> <p>in her 72nd year, went home to be with the Lord on April 9, 2001.</p> <p>Dear wife of Teun Hunse (Tom) and mother of: Cora Hunse Jane & Bert DeBolster Pat & Gord Brown Tom & Brenda Hunse</p> <p>Beloved Oma or "Oms" of Stephanie DeBolster & Scott Vanderwal, Robert, Rebecca, Derrick DeBolster, Joanna and Sarah Hunse.</p> <p>Sister of Freek & Roely Somsen and Hans Somsen of the Netherlands, sister-in-law of Ab Vos, Lambert & Grace Hunse, Alice & Ted Kuipers, Biny & Reel Van Egmond, John & Ellen Hunse, Henrietta Hunse and Ella & Fred Heslinga.</p> <p>"Let the word of Christ dwell in you richly as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God." (Col.3:16)</p>		<p>Job Opportunity</p> <p>The Board of Directors of Classis Hamilton Homes for the Aged, Inc., operating as</p> <p>Shalom Manor</p> <p>a 132 bed, Christian, <i>Long Term Care Facility</i>, serving seniors of Dutch descent from the Reformed Christian community, requires a qualified and experienced</p> <p>Chief Executive Officer</p> <p>The successor to the retiring CEO must have:</p> <ul style="list-style-type: none">a university degree in Business Administration and/or Health Care Administration.experience in working successfully with a volunteer Board of Directors.qualifications to be, or become, an administrator in Ontarioexceptional leadership, financial management and administrative skills, with a focus on programs, care and services for the elderlyminimum of three years senior management experience in Long Term Carea good working knowledge of the Dutch language to interact with the residents, as well as computer skills, will be definite assets <p>Please mail your resume stating qualifications, experience and compensation expectations, in confidence, no later than June 30, 2001, to the:</p> <p>Chair, CEO Search Committee, Shalom Manor 12 Bartlett Ave., Grimsby, ON L3M 4N5</p>			
<p>JOE and ANNE (nee VANKRUGTEN) VANDERSTELT</p> <p>are celebrating their 50th anniversary. Praise God for His faithfulness! Friends are invited to share this special celebration at an Open House on Saturday, May 5, from 2 - 4:30 p.m. at the Bethel Christian Reformed Church, Dunnville, Ontario.</p> <p>Best wishes only, please.</p>		<p>For Rent</p> <p>Accommodation Available</p> <p>Visiting Niagara or coming over from Holland this summer? Consider renting our home, a bungalow in residential St. Catharines, Ont., close to beautiful Niagara Falls. Available from mid-June to July 31. \$550 per week. Contact us at 905-934-5358 or e-mail: sencor@sympatico.ca</p>			

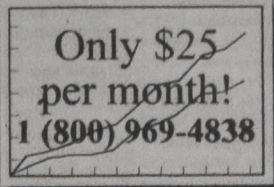
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 A job description is available upon request. Please send a letter of
 application, a complete resume, two reference letters, as well as a
 brief outline of a personal vision for campus ministry to:

Rev. Pieter Hendricks

4714 Loen Ave., Terrace, B.C. V8G 1Z7

E-mail: phendricks@kermode.net

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FRED WIND, Executive Director
Durham Christian Homes Inc.

100 Glen Hill Drive South., Whitby, ON L1N 8R4

Tel: 905-430-1666

Fax: 905-430-1741

e-mail: dchomes@sympatico.ca

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 LCS, an inter-denominational
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- Computer Teacher (Grades 7-12)
- Science - Chemistry (Grades 9-12)
- Math Teacher (Grades 9-11)
- Middle School Teachers (Grades 7 & 8)

Forward inquiries to:
Leo Smit, Superintendent
 22702 - 48th Avenue
 Langley, BC V2Z 2T6
 Phone: 604-533-0839
 Fax: 604-533-0842
 E-Mail: lmsmit@home.com

Teachers

LACOMBE, Alta.:

 Lacombe Christian School, approxi-
 mately 371 students in K-9, located in
 sunny Central Alberta, invites applica-
 tions from qualified teachers for a
 Grade 1-6 Music and Junior High
 Band position. Applicants must qualify
 for Alberta teacher certification. Please
 send resume to:

Martin Folkerts

 Lacombe Christian School
 5206 - 58 St., Lacombe, AB T4L 1G9
 Phone: 403-782-6531;
 Fax: 403-782-5760 or e-mail:
 lacchris@telusplanet.net

REXDALE, Ont.:

 Timothy Christian School in
 Rexdale, Ontario is seeking a teacher
 for Grade 7 for the 2001/2002 school
 year. Computer/P.E. experience would
 be an asset. This is a full-time position.
 For more information, please call or
 write the school:

Miss Trudy Jager, Principal
 Timothy Christian School
 28 Elmhurst Drive
 Rexdale, Ontario
 M9W 2J5

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Classifieds

Teachers

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Art, Physical Education, Science
Please submit a letter of application with your resume to:

Chatham Christian High School
Att. Mr. John Van Pelt, Principal
475 Keil Drive S., Chatham, ON
N7M 6L8

Phone: 519-352-4980;

Fax: 519-352-4041

E-mail:

johnvanpelt@chathamchristian.ca

LACOMBE, ALTA.:

Central Alberta Christian High School is searching for a full-time teacher with experience and/or expertise in the areas of Business/Computers and/or Math/Science. However, applicants able to teach a variety of core subjects will also be considered.

Preference will be granted to graduates of a Christian college and/or with experience in a Christian high school. Eligibility for an Alberta Teaching Certificate is required.

Please direct applications to:

Jack Vanden Pol, Principal
Central Alberta Christian
High School, 22 Eagle Rd.,
Lacombe, AB T4L 1G7
Phone: 403-782-4535;
Fax: 403-782-5425
e-mail: cack@telusplanet.net

PRINCIPAL

Belleville District Christian School is seeking a dynamic and visionary principal, with limited teaching duties, for the 2001-2002 school year. This individual will provide strong leadership to a staff of 6 under the direction of a committed and unified board.

B.D.C.S. is a small interdenominational Christian School, situated in the picturesque Quinte area, with 100 students in JK-8. If you have strong interpersonal leadership and communication skills and a love for discipling the young, we invite you to apply for this position. Please send your inquiries, letter of application, resume and statement of faith to:

Mr. John Koomans
Chairman Principal Search
Committee
P.O. Box 543
Stirling, Ontario
K0K 3E0
Tel: 613-395-3105
Fax: 613-395-5721

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Brian van Staaldin at
905-643-2002; e-mail:
brian@staaldin-floral.com

Teachers

VERNON, B.C.:

Vernon Christian School is a parent-operated school, serving a diverse Christian community in the sunny Okanagan Valley. Recently we have witnessed a substantial growth in enrollment, directly opposite to the decline that other schools in Vernon are experiencing. We are, God willing, looking to add a Grade 10 program in the fall of 2002. To that end we will be hiring a full time teacher in the fall of 2001. In addition to a teaching assignment he/she will be asked to give leadership in developing and growing a Grade 10 program for 2002.

We are looking for a person who is excited about taking on this challenge. He/she should be a hard-working, self-starter with experience at the middle and/or secondary school level. The successful applicant will have strength in the areas of Math/Sciences and Computers. Coaching skills would be an asset as well. We may also have openings in Middle School French teacher and a primary teacher.

Send resumes to:

Mr. Larry Simpson, Principal
Vernon Christian School
6890 Pleasant Valley Rd.,
Vernon, BC V1B 3R5
Phone: 250-545-7345
Fax: 250-545-0254
E-mail: vcs@mindlink.bc.ca



CHRISTIAN
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JUSTICE CO-ORDINATOR

The Burlington office of the Christian Reformed Church in North America (CRCNA) has a full-time opening for a Justice Co-ordinator. This position is responsible for educating Christian Reformed churches in Canada about justice issues and engaging members in related advocacy work.

Bachelor's degree or equivalent work experience related to Political Science or Development and a minimum of five years experience in a related field is required. Experience in researching, analyzing and writing about global justice issues is preferred. Strong interpersonal and oral communication skills are essential.

A detailed job description is available upon request. For consideration, submit a copy of your resume and a letter stating your interest, by May 15, 2001, to:

Director of Personnel
Christian Reformed Church in North America
3475 Mainway, P.O. Box 5070 STN LCD 1
Burlington, ON L7R 3Y8 Canada
616-224-5881/Fax 616-224-5896
E-mail: colemann@crcna.org

Job Opportunities

Christ Community Church of Victoria on Vancouver Island in southwest B.C. is seeking a full-time Pastor — solo position. CCC is one of two CRC churches in Victoria, with 135 professing members, many young families and an average worship attendance of 200. We emphasize friendship evangelism and contemporary worship with dynamic preaching. We have numerous youth and adult programs and an active ministry to the physically and mentally challenged. To correspond with us in confidence or to request an information package, please contact:

Mike Kamsteeg,
c/o Christ Community Church,
3397 Holland Ave., Victoria, B.C.,
V8Z 5K2
Phone: 250-479-3297
or e-mail:
ccchurch@islandnet.com

Faith Community Church is looking for A PASTOR

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Please contact:

Mr. Winston Bokma, chairperson;
902-758-2246, RR #1 Shubenacadie,
N.S., B0N 2H0
or: Joanne Hankinson, secretary;
902-883-8725, PO Box 64, Lantz,
N.S. B0N 1R0 E-mail:
dj.hankinson@ns.sympatico.ca

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e-mail: ckbill@kwic.com

OPENINGS AT ABBOTSFORD CHRISTIAN SCHOOL

Abbotsford Christian School, a multi-denominational school system serving over 1000 students at 3 campuses, is inviting applications for a number of definite and possible openings:

- Elementary classroom teachers (K -7). Expertise in athletics would be an asset
- Secondary teachers in Humanities, CAPP, Bible, Girls P.E., Math, Art
- Special Education teacher or coordinator

For more information contact one of the principals:

Berta den Haan, Principal Heritage Campus (K-7) 2884 Mission Hwy. Abbotsford, BC V2S 3Y2 Ph: 604-850-5342 Fax: 604-859-9995 bdenhaan@uniserve.com	Dave Loewen, Principal Clayburn Hill Campus (K-7) 3939 Old Clayburn Rd. Abbotsford, BC V3G 1J9 Ph: 604-850-2694 Fax: 604-850-7075 dloewen@uniserve.com	Ed Noot, Principal Secondary Campus 35011 Old Clayburn Rd. Abbotsford, BC V2S 7L7 Ph: 604-850-5342 Fax: 604-859-2240 enoot@uniserve.com
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Timothy Christian School (Rexdale) has a definite opening for

PRINCIPAL

beginning the 2001-2002 school year.

Our school of 200 students and thirteen staff was established in 1958 and is situated in a northwest suburb of Toronto, known as Rexdale. If you are interested in leading a dedicated staff and being supported by a committed Christian school community, we invite you to apply for this position. We look forward to assisting you use your talents and gifts in our school to help prepare God's children for service in His kingdom. Please send resumes (include references), a statement of faith and a brief philosophy of education to:

Principal Search Committee

Att.: Timothy Christian School,
28 Elmhurst Drive, Rexdale, ON M9W 2J5

If you wish to know more about the position please feel free to direct enquiries to:
Mr. William Groot 416-743-2554

CO-ORDINATOR
CHURCH RELATIONS/
DOMESTIC MINISTRIES

The Burlington office of the Christian Reformed Church in North America (CRCNA) has a full-time opening with the Christian Reformed World Relief Committee (CRWRC). Responsibilities under Church Relations include assisting board delegates and alternates, deacons, individual supporters, and congregations to understand and financially support the ministries of CRWRC. Under Domestic Ministries, responsibilities include oversight of the refugee sponsorship and resettlement program and facilitating CRWRC's connection with Diaconal Ministries of Canada (DMC).

College diploma or university degree in Community/Public Relations or Marketing preferred, with a minimum of three years related experience. Previous experience in diaconal ministry or refugee resettlement programs is a plus. Understanding and working knowledge of the CRWRC and the CRCNA is required.

A detailed job description is available upon request. For consideration, submit a letter of interest along with a copy of your resume by May 22, 2001 to:

Director of Personnel

Christian Reformed Church in North America
3475 Mainway, P.O. Box 5070 STN LCD 1
Burlington, ON L7R 3Y8 Canada
616-224-5881/Fax 616-224-5896
E-mail: colemann@crcna.org



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Events/Advertising

Calendar of Events

Items appearing in this column are run free of charge if they advertise an admission-free event, if they accompany an ad for the same event, or at the discretion of CC. In case of free listing, space limitations apply. The charge otherwise is \$7.50 per line, or \$1.50 per 1/3 line, per insertion.

- May 5 "Shout to the Lord", Worship Conference, Clarkson CRC, Mississauga, Ont. Call 905-823-7262. See ad.
- May 19-20 50th Anniversary Taber CRC, Taber, Alta. Call 403-223-8402; e-mail: dvisser@telusplanet.net
- May 20 Dutch Service Ancaster CRC, 70 Garner Rd. E, Ancaster, Ont. 3 p.m. Rev. John Hellinga preaching.
- May 25-26 Spring Conference United Reformed Churches in Athens and Brockville/Hulbert. See ad in next issue.
- June 1-2 Woodland Christian High School, Breslau (Kitchener) will celebrate 25 years of Christian Education. Dinner/reception at Guelph Place, Guelph at 6:30 p.m.; Open House Saturday 1-4 p.m. at the school. For tickets and info. call the school at 519-648-2114 or fax 519-648-3402.
- June 2 Liberation Choir, Grace Anglican Church, 15 Albion Rd., Brantford, Ont. For info call 905-457-2348.
- June 7-9 Bible and Ministry Conference, Calvin Theological Seminary. For info. pverho72@calvin.edu.
- June 9 Christian Singles Social, Burlington, Ont. See next issue's ad for info.
- June 13 Hollandse Dag, Kingston, Ont. Speaker Rev. R. Praamsma, For info call 613-546-5615 or 613-542-7928
- June 23-24 Ancaster CRC, Ancaster, Ont. 25th anniversary celebration: picnic Saturday, services on Sunday. Call 905-648-2323

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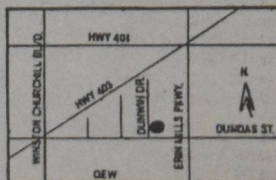
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News

Milosevic should be tried in Yugoslavia and the Hague

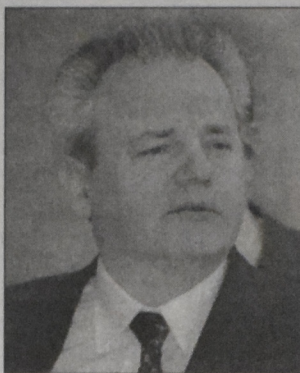
Alan Doerksen

PANCEVO, Yugoslavia — Slobodan Milosevic is in jail in Yugoslavia, and many Serbs are celebrating that fact. But many people within and outside of Yugoslavia are now asking whether he should be tried and punished in his homeland or sent to the Hague to appear before the United Nations war crimes tribunal.

Dragutin Cvetkovic, a Serbian Christian living in Pancevo, Yugoslavia (near Belgrade), tells *Christian Courier* the punishment Milosevic deserves "must be according to law, both law of our country and international law. A trial must show what he deserves and also who was involved in crimes with Milosevic.... There is a campaign against Milosevic as the only guilty party. But so many others were involved. You cannot wash away guilt with one person's punishment. This does not diminish his role but is an intention to bring justice — as an example that justice is unavoidable.

"Furthermore, in our country for so long trials were political farce and if this is going to be another one where the only motive is what kind of punishment, I think he will become more like a hero than a guilty party."

Cvetkovic believes Milosevic should be tried in Yugoslavia and also be extradited to face a war crimes tribunal in the Hague. "For many people who died in this country, he needs to go on trial here. For stealing and financial



GERARD FOUET/AGENCE FRANCE-PRESSE

Slobodan Milosevic

manipulations he needs to be sentenced here. For crimes against another people in now separate countries, he needs to go to the Hague."

The Yugoslavian government is divided on the issue of Milosevic's extradition to the Hague, says Cvetkovic. But, he asserts, "The government is unanimous that he is guilty and he needs a trial."

Not the only guilty one

But Cvetkovic warns that Milosevic is "not the only one guilty for this 10 years of disaster in the Balkans. There are still responsible people in other Balkan countries [who are] free." Also, "the West is still responsible for the 1999 NATO campaign that after two years has not been justified. Kosovo and Macedonia is an

evidence that the West has chosen to deal only with one war party and has protected another. Justice does not show favor. There are people in NATO responsible for doing bombing and they need to be exposed publicly."

In the last few months, some of Milosevic's allies have been arrested, including "very key people in secret police, financial operations and political apparatus," reports Cvetkovic.

Asked how good a job the new Yugoslavian government has been doing, Cvetkovic says this is "the most difficult question. It is hard to see results since there are so many things to improve and they are all major problems. I do not see any area where there is no need for major renewal."

But since coming to power six months ago, the new government has done a lot, he says, "in terms of international relationships, peaceful handling of Kosovo, stable currency."

Very disillusioned

"Personally I am very disillusioned with [President Vojislav] Kostunica," admits Cvetkovic. "He is an honest man but is out of touch with reality. He had so much power and he hesitated to help this

transition happen smoother. His position on the issues of Montenegro, Kosovo, the future of Serbia, the economy, nationalism are out of touch. Still we need him to maintain stability in this fragile society."

Yugoslavia's "economy is worse than ever," asserts Cvetkovic. "No international financial help, no investment, only war-torn infrastructure, high prices, new taxes, despair among people. My cousin who has been working in a textile industry for the last 30 years has received since the beginning of this year the equivalent of \$10, and she has two girls to feed. You may ask yourself how they survive? I do not know."

Cvetkovic observes, "[The] international community was not helpful, there is very little grace and sympathy for this weak democracy — only stick and carrot."

Cvetkovic works with Evangelical University Students (EUS), a Christian evangelical organization related to Inter-Varsity Christian Fellowship, and is a member of First Baptist Church in Belgrade, in which he is an elder and preaches twice a month. He earned a Master's of Theological Study from Calvin Theological Seminary in Grand Rapids, Mich., in 1998.

New Saskatchewan premier a former United Church minister

CC Staff

REGINA, Sask. — Saskatchewan's new premier is a former United Church minister who felt a similar motivation to enter church ministry and politics, according to *Christian Week*.

"Faith calls us to service," says Lorne Calvert, "and service can take a variety of avenues. Ordained ministry is just one. Public service is another..."

Calvert was sworn in as premier February 8. He was first elected to the Saskatchewan legislature in 1986, and served as an MLA until he stepped down from cabinet in 1998, to devote more time to his family. He continued to serve as special advisory to cabinet on social policy until he declared his candidacy for the leadership of the Saskatchewan New Democratic Party last year. By winning the leadership, he became premier this year.

Faith will influence his work

Calvert says being a person of faith will definitely influence how he conducts himself as premier, reports *Christian Week*. "It has to. You can't separate one from the

other, although my particular Christian faith will not be a determinate in setting public policy. It will, however, have an influence on my decision-making where it pertains to public policy. One must ask: 'Is this policy serving the people first? Or is it just serving me?' Any decision on public policy should seek to improve the condition of my neighbor, not myself. My faith plays a part when it asks: 'Is this policy or practice a just one?' As Christians, we are called to seek justice."

Calvert also sees his faith as having an impact in the area of honesty. "The Christian perspective is not exclusive to this," he says, "but it does call us to a high level of accountability and honesty."

"I hope that we in public life can adhere to the Golden Rule that says, 'Do unto others as you would have them do unto you.' I believe that will play out in treating colleagues with dignity and respect. I know we will have many vigorous debates on a variety of issues, but we need to be willing to respect the views of others, even if they are different from our own."

News Digest

Space junk

TORONTO — Watch out for falling space junk! According to the *Globe and Mail*, about 100 major man-made objects fall to earth each year. Some are tiny, but some aren't, such as the 250-kg fuel tank which thudded down 15 metres from the home of a Texas farmer.

In 1997, Lottie Williams of Tulsa, Okla., was hit by a piece of space junk. She was walking through a park at 3:30 a.m. when she saw something bright shoot past in the sky. Moments later, she felt something brush her shoulder. "It didn't hurt," she said. "It felt like cardboard." In fact, it was a dinner plate-sized piece of a launcher for an American satellite, crashing to earth.

But Dr. William Ailor, of the Center for Orbital and Re-entry Debris Studies in El Segundo, Calif., points out, "We've been putting objects into space for 40 years, and we've only had that one woman get hit. We have an awful lot of water down here, and a lot of open space. Fortunately."

Custard pie insurance

LONDON, England — Circus clowns were told in early April to take out custard-pie insurance against the risk of being sued by spectators who fail to see the joke, reports Reuters. "With an increasingly litigation-crazy public ... the ethics and legal implications of 'splating' and 'sloshing' are expected to be hotly debated under the Big Top." Clowns International said in a statement. Although no clown has yet been sued by a recipient of a face full of custard pie, the organization fears it may be just a matter of time.

Error haikus

TORONTO — In Japan, some computer users have replaced the impersonal and sometimes unhelpful Microsoft error messages with haiku poetry messages, according to CC correspondent Margaret Dinsdale. Haiku poems have strict construction rules, with five syllables in the first line, seven in the second, five in the third. Here are three examples: *Chaos reigns within. Reflect, repent, and reboot. Order shall return.*

*With searching comes loss
And the presence of absence:
"My Novel" not found.*

*Serious error.
All shortcuts have disappeared.
Screen. Mind. Both are blank.*

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